

## ARKANSAS CONFERENCE--SRAF GROUPS

FREESPACE (New York City):

The 1st general anarchist conference in the South occurred over Memorial Day weekend in Fayetteville, Arkansas. 40 persons from the US and Canada attended. This was the 3rd annual Conference of the Social-Revolutionary Anarchist Federation [but there was a 4th continental SRAF congress in 1973--srafprint]....

Each of the 3 sessions of the conference had a facilitator; one secretary was appointed for the duration of the conference. In the opening session, everybody introduced themselves and stated the purposes for which they had come to the conference.

Those interested in the new Anarchist-Communist Federation (ACF) held 2 workshops and decided to hold a preliminary conference in Hamilton, Ontario in August. Write to Totally Eclipsed, Box 223, Jordan Station, Ontario LOR 1S0, Canada for information.

Other workshops were: Critique of Ideological Anarchism; Paris Commune 1870 (tapes); Radical Left Movements in Eastern Europe; Anarchism and Current Struggles (racism, women's lib, imperialism, lesbian/gay struggles); Direct Action; Self-management; Youth Lib/Anarchy; Alternative Education and Anarchy; Global Analysis; Phone Phreaking.

SRAF groups represented at the conference were: Anarchist Black Cross, Arkansas Antiauthoritarians, Columbia Anarchist League (MO), Freespace Alternate U (NYC), Madison SRAF (WI), Resurgence (Chicago), Totally Eclipsed (Hamilton, Ontario), and Ultra (Houston).

SRAF groups that sent communications to the conference were: Champaign-Urbana SRAF (IL), Hunter, Libertarian Alliance (NYC), MayDay (Chicago), Rascal (WV), Regina Anarchist Group (Sask.) San Diego SRAF (CA), and SRAFprint (CA).

Greetings were sent to the conference by News from Libertarian Spain (NYC). Members of an anarchist collective from Eureka Springs, AK, were also present & contributed much to the discussions. There were also individual SRAF people from Milwaukee, Ann Arbor, Atlanta, St. Louis, and other places.

The following decisions were taken:

1. We wish to continue to develop orderly and effective procedures within SRAF. Toward this purpose we adopt the following ideas: The agenda for a SRAF conference shall be made up in the SRAF Bulletin before the conference by SRAF groups and individuals. The closing date for receipt of agenda items shall be 3 months before the conference.

There shall be an agenda group that shall have the responsibility to act as a clearing house for agenda items--editing them for duplication and formulating them into an organized state for publication in the bulletin. SRAF print has volunteered for this task and is accepted as agenda group for the 1979 SRAF conference.

The people assembled at a conference may add to this agenda and make decisions on their own for their own action, but such decisions shall not be considered official SRAF decisions.

SRAF decisions may also be made by the "Assembly of the SRAF Bulletin". Any group or individual may propose a SRAF decision in the Bulletin. If there is no dissent by any SRAF group in the Bulletin within 6 months, it is to be considered an official SRAF decision.

As decided last year on Wildcat Mountain, all decisions at SRAF conferences shall be written and read back in final form to the people assembled for their approval. Decisions at SRAF conferences or other meetings shall be made by consensus. Consensus at a SRAF conference or other meeting shall be the consensus of those who accept the SRAF Declaration.

If no consensus can be reached on an issue, groups or individuals may have published by SRAF statements of reasonable length signed by those who support each position.

The following paragraph is to be inserted into the SRAF Declaration between the 2nd and 3rd paragraphs [making a new 3rd paragraph and deleted here: note the 3rd paragraph of the Declaration appearing elsewhere in this bulletin--srafprint.]

This SRAF conference stresses the need for mutual aid among SRAF groups and individuals. We suggest any group or individual needing aid for a useful anarchist project publish that fact in the SRAF Bulletin giving the amount and type of aid needed and the purpose of it. Other SRAF groups or individuals shall attempt to provide this aid as best possible. One form of aid for such projects might be for a certain number of SRAF groups and individuals each to agree to give a specific amount of financial support for a project per month for a certain period of time.

2. The SRAF conference supports the general intent of the letter by the Anarchist Youth Group in reply to two letters appearing in FPS #57. One of these letters was antigay; the other, red-baiting.

3. The SRAF conference assembled in Fayetteville, Arkansas, expresses its support for the coming June occupation of the nuclear site at Seabrook, New Hampshire, and recommends participation by all anarchists. SRAF people who wish to participate in a SRAF affinity group at Seabrook, please contact Freespace Alternate U.

4. Freespace Alternate U is given complete responsibility for the SRAF conference that will be held on or about July 4, 1979. We endorse a 4th of July parade (anarchist) during the conference.

5. For the ideal free society, which is our goal, SRAF advocates a society based on mutual aid and in which money has been abolished.

6. The SRAF conference suggests that individual SRAF groups and members attempt to recruit any non-SRAF group into SRAF.

7. The SRAF conference suggests that individual SRAF groups should take responsibility for prisoners in their own localities and exchange prisoners' addresses with other SRAF groups; and that local SRAF groups use FREESPACE as the Anarchist Black Cross organ to communicate with prisoners and each other.

8. We, the 1978 conference of the Social Revolutionary Anarchist Federation declare our unconditional support for the right of the people of Quebec to self-determination and stand in total opposition to any and all interference with that right by the Canadian state or any other state, or the corporate ruling classes, specifically those based in the US and English Canada.

9. We encourage all SRAF groups to participate in and support the BLACK STAR. We suggest that the production group finalize each issue as soon as they have enough pages and not necessarily wait for late material from groups.

(Report submitted by Bob Palmer)

#### ATTENTION SRAFNIS!

Those interested in forming a SRAF affinity group for the occupation of the Seabrook nuclear site over the weekend of June 24, should contact Freespace Alternate U at once: (212) 228-0322.

ANARKANSAS (Fayetteville, Arkansas):

We want to be listed as an official SRAF group: Box 2954, Fayetteville, AK 72701 (501) 521-1862.

According to our returned mail Vancouver SRAF no longer exists.

There was a workshop on the ACF at the conf. it seemed apparent that the ACF will not affiliate with SRAF; although the two organizations may work together on projects of mutual interest, and local groups may join both groups if they wish.

The resolutions passed will be printed by Freespace & sent to the SRAF Bulletin for publication also.

The conference sustained a deficit of \$70. This financial statement was mailed with the address of those who came [not enclosed]. We'd like to encourage those who can to donate money to cover the deficit. This money is to cover the loan which BLACK STAR made to us for the conf. Any excess monies will be turned over to Freespace for next year's convention.

Overall, we felt the conference was a positive and useful experience. However, it is a pity that due to the last minute site change many people decided not to come. There will be a regional anarchist conf. in Eureka Springs, Ark on the 12th & 13th of August, sponsored by some Eureka Springs anarchists. Communications pertaining to the conference will be handled by Anarkansas.

our warmest greetings to all in solidarity, Anarkansas

friends--

...the International libraries idea is good, except that international mail is opened much more frequently and routinely than domestic mail. I've mailed anarchist books



to Israel and received no response. it might be necessary to send them by certified mail to make sure they are received.

SRAF jobs! good idea. anyone interested in working at Summercorn Bakery, or Summercorn Cafe, a fayetteville workers collective can write to me at Box 2954, Fayetteville, Ark 72701.

Thanks Houston for translating the Bader Meinhof piece! it's always of interest to study the organization and structure of such groups, as well as difficulties involved. [the trans. was of the Anarchist Federation of Baden, not Baeder-Meinhof--srafprint]

The esperanto could just as easily be "Hare Krishna" as far as i can tell. The most equitable solution would be to have an esperanto SRAF group producing an esperanto newsletter & leave the bulletin in 100% english.

i was threatened 2 days ago because my hair is shoulder length. some red-neck said he would cut my hair for me & i retaliated by flipping a bird. angered, he chased me, but i ran more quickly & escaped.

i ran into the same fellow about 15 min later, only this time i had a rather large stone in hand to defend myself. he was eager to cut me with his knife, but as i showed every intention of crushing his skull if he did so, he refrained.

a couple of minutes later 2 people came running up to me on the street looking for this person. he had just knocked in someone's door, & given another man several cuts (all because they were 'hippies').

The man who received the cuts suggested to me that a peoples defense committee needed to be formed & i agree. if the police cannot defend us, we must defend ourselves.

i am sure there will be much to talk about after the SRAF-conference.

In solidarity, Billy Mick

SRAFprint (Mountain View, CA):

The "cena" (fund-raising dinner) held in Colma, CA last May 6 raised the following sums: Open Road, \$50; 5th Estate, \$50; Freedom, \$50; Black Flag, \$50; Rivista A, \$200; Volonta, \$70; Internazionale, \$100.

Black Star was excluded from support because of its failure to appear since recent donations were given. The group will hold 2 picnics this summer at Santa Theresa Park in San Jose: July 9 and September 17.

ULTRA (Houston, Texas):

Comrades,

What follows is the last half of the MANIFESTO OF THE ANARCHIST FEDERATION OF BADEN. For more information contact: AFB Info-Buro, Postfach 161, 717 Schwabisch Hall, Germany.

According to my knowledge, the Anarchist Federation of Baden is the 4th attempt to organize anarchists nationwide in the BDR (document is missing at least one line at this point--translator)...Our time is indelibly branded by the robbery of human labor power, and by the exploitation of natural resources. The denial of true life, and the basic loss of all living in general also characterize our period.

The incapability of the bourgeois scientists & politicians to get to the roots of these problems opens the doors to all of our activities. The obvious worldwide destruction as well as the ever-approaching planetary catastrophe, that even the bourgeoisie itself can see, opens up for the anarchist world-view the best possible circumstances since the beginnings of the anarchist movement. Thus, anarchism presently faces an excellent opportunity to become a dominating force in modern society, to change the scientific, cultural, & social chaos into a free society, and also to change in a logical manner the present order into a socialistic community.

But what does the majority of those who were going to be dedicated to this do? They are hiding behind books! They're clinging to the past, they're in a state of dreaming; which is dreaming about regional, or about a language group region, or a limited historical period, which belongs to the past! Like professional mourners! In the meantime, in front of our eyes there's worldwide war, which can only be ended by a new federated order;--or humanity will sink into an even deeper state of barbarism. The federally-structured society, with all conceivable freedoms, & the socialistic potential integral to them, can only be resolved by worldwide revolution. However, this will be possible only when there exists an international revolutionary organization--& one which is deserving of such a name! An organization which can coordinate the everywhere existing activities of the people, without centralizing these activities, & which can give to the action goals, at which point we know we can make freedom & socialism come true.

When we want to build a new worldwide society without a ruling class, so the basic presupposition is that the people must be capable & willing to rule themselves. A self-organization in which the principles of mutual aid aren't only on paper & in thick books, but an organization which is also ready to practice these principles. It's a big mistake to think our ideals can only be actualized within one language group or only within one region. Therefore, it's of utmost importance to gather the revolutionary forces. Hundreds of groups were born, but disappeared just as quickly; while no unity could be created. We must oppose the general chaos with a network of organizations which is spread without centers all over the world, so that at any time we can resist attacks from the authorities, no matter from what direction, we can ward off the assaults without being crippled or seriously endangered. The communés are the groundwork of this international, & must have connections without regional or language barriers. Every individual who is involved in the social revolution must know how far our cause has advanced in other countries. We must not leave the tasks of information to the bourgeois-socialist press. Therefore, we must take all necessary measures to establish an international bureau of communications, which is also in the position to (the original is unintelligible at this point--translator).

It must not happen on a wider scale again, that, like the people of Spain, that the whole movement tries to make an experiment, & the best people of our movement give their lives to the cause, where despite of the external protests in other countries, fails to light the fire of the revolution. We should try to understand the Spanish experience without sentimentality or sorrow, & to incorporate its lessons into our daily lives.

The social revolution, not an insurrection in one land, must find an organization which can ignite the sparks of rebellion, & make it a worldwide fire; an organization, which is ready to battle with the ghost of the old order, & which can develop the spiritual as well as the material pre-conditions for freedom & socialism to come true. The organization is the pre-condition for order, & the best possible form of order is the absence of "Herrschaft"--ANARCHY, while by the means of this organization the ideas of

freedom, equality, & humanity become actualized in the new order. Therefore, our entire fight is directed against the formation of states out of societies;--for those free unions of people who are involved and interested; against the exploitation of people by people. For a society where an individual can develop oneself as an inspired social being, spiritually & materially free.

Mit Bruderlichem Grusz- "Bee"  
(translated by ULTRA)

MAYDAY (Chicago, Illinois):

Dear SRAF comrades and friends,

MayDay it seems will not be able to attend the SRAF conference in Arkansas. It's not for lack of desire, because we had saved up \$50 for expenses. However, our responsibility to BLACK STAR and our desire to have the paper printed by the conference weekend overrides our personal desire to visit friends at Fayetteville.

For several months, we'd been under the impression that (according to MilSRAF reports to us) "There's more than enough (to print) the next issue." Hence, we reported to SRAFeds, "We're only waiting for enough material to get in." With this assessment in mind, once Freespace's sheets came in, we worked extremely fast to hurry the final copy to MilSRAF for printing. A couple articles came in late--not layed out--& May Day had to get these laid out in order to complete the 24 pages needed. We then drove the copy to Milwaukee last Friday, May 12. Tho we were told then that "There may be some problem in having enough money, because we loaned the SRAF conference \$150", (this is the 1st MayDay had heard of this), we were encouraged that the printing would get done by the conference, where "The money would probably be repaid thru a collection."

On May 17, we called MilSRAF to see when BS would be available. We were going to arrange our schedule in order to help carry BS to Fayetteville. But we were told that "We are \$130 short." This just meant the printing. The postage would be another \$1-200. Therefore, if BS was to be mailed to subscribers & exchanges (rather than distributing at the conference & saving extra BS \$), \$230-\$330 would be needed. After calling some groups in an attempt to raise the money we realized that no source was able to put up the required amount. We decided at that point to loan BS some money. After pulling \$42 from the new BS \$43 account here in Chgo we added our (collective)



SRAFFPRINT (Mtn. View, California):

Dear SRAFFeds,

These are my own opinions, although I'm trying to summarize positions taken by others. There's a self-fulfilling prophecy growing in our movement that a split will occur. Few seem to be making efforts to deal with it. It arises from a specific set of problems which no one so far is willing, or able, to address. The issues cry out for identification. Once identified, means need to be developed to deal with them.

Even tho the issues are so ill-defined, the ridiculous is happening. Anarchists are choosing up sides against each other over undefined issues. This has led both sides to accuse each other of raising phoney issues and desiring to split the movement.

The emotional basis of this imminent split began to emerge at Wildcat. Many participants there arrived intending to take concrete steps to establish a specifically anarchist-communist organization, now the ACF. I was one of those. We wanted an organization with well-defined membership qualifications & responsibilities; a strictly action-oriented stance; perhaps even mandatory dues & means to enforce responsibilities by procedures for expulsion. None of these elements are organically present in SRAFF, altho many local groups operate with most or all of the above elements.

Others at Wildcat joined the process to create the ACF, but were not prepared in advance. The one-mindedness of we who were angered & insulted others by our arrogance. We became sensitive to these feelings near the end of the conference. A solution which seemed to satisfy was to maintain some sort of "official" relationship between SRAFF and ACF as a solidaric gesture & validation of the work many had done in SRAFF. On this basis, many with reservations were prepared to join ACF. Some months after Wildcat, I myself switched to this position.

Since Wildcat, the "separatists" have developed the fact that SRAFF does not possess any of the more strict elements of disciplined membership, dues, etc., into a general criticism of SRAFF. "Otherwise you have what you have in SRAFF." Those of us who feel our experiences in SRAFF have been worthwhile, and that the SRAFF experiment is still valuable were stung by this criticism. The vague criticism, suggesting SRAFF shd be something it does not intend to be is now used as a lever to push the rest of us into abandoning SRAFF and join-

ing the ACF. Our assertion of our own self-respect, and refusal to join ACF under the conditions of clouded criticism of SRAFF leads them to accuse us of "divisive" activity. The "separatists" who want others to deny the value of their past work, and join them in the inchoate criticism of SRAFF claim the question of SRAFF relationship "is a phoney issue brought up by...members of SRAFF who aren't in sympathy with the idea of a new federation, who feel it is a threat to SRAFF, and who are using this issue to divide us and cause us to waste our time and energy arguing about something that can make no difference in practice." We should not become diverted into discussion about who is splitting from what. We need to define the real issues, not ignore them by claiming they are "phoney".

SRAFF never pretends to be a disciplined organization of professional revolutionaries. To complain that SRAFF is only a network putting anarchists in touch with each other so that further projects might develop, is neither constructive nor relevant. Differences between SRAFF and another organization do not infer a criticism of either. If SRAFF & ACF were the same, then 2 would be superfluous. But they are manifestly intended to serve different purposes. Those who assert these differences as criticism of SRAFF feel it's necessary. Why? To validate their own desire to separate from SRAFF? No one is keeping you in SRAFF if you want to leave. No one has tried to prevent the establishment of ACF. Some of the early enthusiasts no longer want to join ACF. They don't want to join an ACF which splits from SRAFF and justifies its existence on a criticism of SRAFF. Can't we all accept that?

If those who complain about "what you have in SRAFF" will make specific criticisms, I'm sure it'll benefit both SRAFF & ACF to discuss them. If the SRAFF experiment reaches its limit can develop no further & becomes superceded by events, it'll disappear or become something else. If ACF needs its criticism of SRAFF as a major justification, then SRAFF better stay around until ACF gets a firm hold on its good reasons for existence. We'd have found it difficult to get together the ideas for forming ACF if SRAFF, its network, bulletin & conferences didn't exist. We may choose not to join ACF, but we can wish you luck. We'll help where we can. We all can avoid destructiveness if we want to.

Freequally, Jim



COLUMBIA ANARCHIST LEAGUE (Missouri): Hi, I had a good time at the anarchist meeting in Fayetteville. In the 1st place, because the gathering was so small it was more personal than past get-togethers. I had a chance to get to know almost every person who attended. The discussion centering around the topic, "a critique of ideological anarchism" was very good. Dean & I felt the discussion we walled on alternative education was worthwhile. On Sunday a bunch of us wanted to play w/each other, so we drove about 20 miles to go skinny-dipping at a beautiful spot along a river. I felt uncomfortable with the initiative of those persons who wanted the "general assembly" to make decisions & pass resolutions. The consequent proceedings took on the character of a black comedy. 2 examples: 1st, on Saturday night a workshop was held to discuss organization. Bob Palmer proffered the suggestion that 10 SRAF groups each contribute \$5 a month so that a public office or storefront could be opened somewhere so that SRAF wld have a public presence. It soon became apparent no one was very interested in this idea, but Bob pressed the issue, asking groups one by one if they were interested in receiving \$50 a month. Finally, Scott Polar Bear said he'd gladly take the money for a printing press, ~~xxx~~ & a swimming pool, but he was ignored. Undaunted, Bob suggested a \$5/month account be set up in case, at some future point in time, a group might want to undertake a project.

The absurdity of all this just got to be too much for me, as I said at the time. Money is given freely when someone wants a project that has begun to continue. To set up a fund "in case" a group has some hypothetical future need for it is an exercise in "mutual aid" abstracted from everyday life. To suppose SRAF will become a more coherent org. by opening a public storefront in Houston is ridiculous. Whatever credibility the C.A.L. has on the local level (our major focus) is a result of our activity & not the result of our membership in any national federation. Our interest is in having others join in our activity not to convert them into loyal members of the CAL or SRAF. At the same time we're not interested in organizing other people's activity for them. We're not interested in prodding or encouraging another group to do this or that to give "us" a public presence.

The 2nd example: Monday morning, the closing general session was going to begin in a few minutes. Bob Palmer mentioned there were 2 resolutions he wanted the group to consider.

"What are they, Bob?" "Has the session begun yet?" "Can't you just tell me what you want to talk about?" "Have we declared this session open yet?" "Come on, Bob, talk to me! Tell me what you have in mind." "Who's going to facilitate?"

Finally, I agreed to facilitate so I could find out what the resolutions were. There were about 12 people left at this point. The 1st resolution was the idea of Bruce Allen (who had to leave the night before). It was a statement of support for the "national self-determination" of the Quebec people. Virtually everyone present professed ignorance of the details of that struggle. Some objected to the word "national" as well as other choices of words. I personally objected to the phrase "unconditional support" but I kept my mouth shut. Bob's main argument for passage of the resolution (& against any changes in it) was that this was Bruce's resolution & Bruce was aware of the difficult position Canadian anarchists were in on this issue & if we changed it substantially it'd lose its value as a propaganda statement for Bruce. After a few changes, we assented to the resolution by consensus.

The 2nd resolution was a statement to the effect that we thought the final production group should not delay the publication of Black Star because of delay in materials from layout groups, but should publish an issue on schedule if possible. This was also assented to by consensus. (There were, apparently, some other decisions made at the Sunday session; but since a bunch of us decided it was more important to go swimming, I'm not sure what they were.)

The serious silliness of all this seems obvious. I can't imagine of what value the 1st resolution could be to Bruce--unless it'll serve to mystify certain religio-political types into believing there's a whole continent of anarchists serving as a cheering section for Quebec revolutionaries. Actually, there were 12 of us fools who didn't have enough sense to see how pointless passing such a proclamation was. As for our statement on Black Star, if anyone cares one way or the other about BS they'll send material & money to it, & an issue will come out; if they don't, it won't. The resolution doesn't give the final production group any discretion it didn't already have. What I'm saying is the activity of individuals & the resultant facts of the situation confronted by production groups will determine the fate of BS not any "resolution" our round table passed.

[cont'd page 10; letter edited for space]



# SRAFEDS & ANARCHISTS

## NEW YORK CITY:

...It was I who said the relationship of SRAF to the anarchist-communists was a phoney issue. But you misunderstood me. This was not a criticism of SRAF. On the contrary, I think a good relationship between the 2 would be a very good thing for both, besides being necessary for the survival of the new one. The question was raised by Bob Palmer who is dead set against the formation of any anarchist federation other than SRAF, and who uses this question of defining the relationship precisely as a filibuster technique to stop any discussion of the federation at Freespace. My position is that most of us understand the value of a good relationship, many people will be in both federations and we all know each other and are friends, so there is no need to insist on a formal statement of the relationship in terms of requirements or restrictions. I used the same statement in all our proposed "documents"--that SRAF & the [ACF] are complimentary; neither antagonistic to each other or identical, and that the new federation is a member of SRAF. I think the argument about whether the whole federation should be a member of SRAF, or each group in it should be, or each individual in it, or some combination, is divisive and meaningless. But I will talk more later, I hope.

PS: The phenomena you observed, that ACT is constructing its feeling of unity partly out of rejection of SRAF, is that characteristic "us-them" thing that anthropologists write about all the time. I'm in perfect agreement with you in everything you said about it and I expect this error may prove fatal to ACT. Maybe I think that because they (they never sign any human names) have put me in the "them" class and made it clear I am not invited to join them. But I can't think that's all of it.

PS<sup>2</sup>: Anthropologists say the "us-them" thing is universal for all human groups. But that's just what we have to learn not to do if we want a society consistent with the principles of anarchism & communism. In this respect it seems to me the letters and "document" from ACF show a blind spot big enough to fly the Good-year blimp through.

--Erna

## CHICAGO, ILLINOIS:

SRAFeds: 1 day after passing out 180 copies of an "anarchist perspective" in Haymarket Square. In the Year of the BOMB--XXXIII.

SRAF Bull#61 arrived Apr 26. Nos 59 & 60 were not delivered at all (by regular channels). I was so late getting #60 from Bumpas by special entreaty that I didn't have time to respond for #61. Bill Hall says government invented the post office in order to spy on us. It's easy to explain missing a number thru the accustomed inefficiencies in this "socialist" organization of work--but 2 in a row? I think the sneak police action represents a concern with my attacks on Zionism, the Jewish Chauvinism which is very much at the centre of USA foreign policy. Sneak police actions have already cut us off from mature comrades in Seattle & now the efficiency of my communications is measurably reduced just before a projected SRAF conference. Something like this happened 2 years ago when a communication regarding the Champaign-Urbana conference was never received at Milwaukee SRAF to which it was destined. Jai Amrod suggests that I let up on attacking Zionism & Jewish Chauvinist Bias. Shd I let up because I am afraid of not getting my mail? I have enuf trouble demonstrating that nonviolence does not mean cowardice without turning coward just to stay in touch with an-archist agitators. That wd really make "an-archist agitator" a ludicrous joke. and maybe it is if we cannot imagine how to function without the post office.

And Jai Amrod: I too weary of re-explaining what I thought I had already adequately explained many times before: that Jesus, our historic an-archist comrade, was not Christ but ANTI-Christ. But not every an-archists is as quick as Jai Amrod and we must exercise patience as a revolutionary virtue if we're to succeed in raising even our own consciousness to useful & strategic historical tasks. And in this regard, there are always new people to be inducted into the historical desiderata that environ a clarified an-archist consciousness. As for "harping" on Jewish Chauvinist Bias (which is always connected, in my thinking, with the problem of Israel & Zionism) I can only apologize for not having said & done enuf on this. The Jewish Chauvin-



ist interest has been getting away with chauvinist travesties of revolutionary principles for 30 years. A whole generation of ~~Zis~~ has been brought up, apparently, on the unchallengeability of Zionist presumptions. This pollution has seeped into the IWW and our an-archist milieu which you'd expect to be in the forefront of struggles against chauvinism. Had I been more aggressive, & got on the stick sooner, the problem might not be so large as it has become? But I too was suckered by the conspiracy of silence that protects the Zionist issue from examination in certain pockets of the Left. This silence protects because it's impossible to bring up Israel without condemning it. Amrod wants silence? This failure to attack & destroy Israel/Zionism is part of a larger failure of an-archism: a failure to attack patriotisms & national liberation movements more generally. The least we cd do, you'd think, wd be to dig in against the national liberation errors which have a significant partisanship on the USA scene: the Israel/Palestinian thing, the Greek/Turkish Cypriot affair, the Catholic/Protestant Irish debacle, the African "independence" parade (altho, it might be noted, partisanship for African independences is hardly significant the way it is for the other 3). In an anti-Israel piece, I tried to connect our an-archist interest in freedom of movement for Palestinians (the negation of borders) with the (same) sympathy we shd have for undocumented workers who ignore the border (isin fronteras!) but this piece was rejected for Black Star. So you see that the chauvinistic attitudes that fend for Israel work out in a way hostile to the interests of Mexican-Americans, chicanos, undocumented workers, whatever you call them.

Amrod's wish for silence (a crime of silence, you might call it) might imply that Jewish Chauvinist Bias is not specially relevant to SRAF, no more, say, than the nationalist faction trying to bend an-archism for the patriotic interests of East Timor. But according to our comrade who ghosted speeches for Barry Goldwater, wherever 7 people gather on an issue, 3 or 4 wd be Jewish. In other words, the Jewish-nonJewish breakdown for SRAF might be the same as that for Skokie, IL. What I'm getting at here is why do we hear so little of USA an-archists activity in regard to (against) WW2? We can talk about Kröpotkin, Turner, the Wobblies

in regard to WW1. But why such a void of an-archist history in re: WW2? In a Vietnam anti-war discussion, I heard it said that the Jewish community rallied overwhelmingly behind FDR & the war effort. This helped to account for an absence of antiwar resistance. Did this nat'l chauvinism, which seized the Jewish community, also affect the an-archist tendency which, if comparable to Skokie, IL, wd be 4/7 Jewish? Someone older than me might be able to supply insight on this: my anarchism is only 1 year older than the age of Israel.

H. Eisenstadt, in SRAFBull#60 suggests anarchists shd unite around South Africa. Nothing wrong w/that as long as we oppose Azania equally w/the Boer Republic & its Apartheid. But Israel & S.Africa are partners in military alliance, Israel helping to kill the blacks & S.Africa helping kill arabs. Our unity shd be at once against both Israel & S.Africa. Get 'em both. In so doing, let us note we do so because our situation, as anarchists in amerikkka, gives us a certain handle on the situation. The situation between marxist Russia & marxist China (also) threatens the earth w/nuclear annihilation, but obviously, we can't as readily or co-gently thwart the existences of USSR & PRC as we can undo the existance of racist Israel & racist S.Africa. Let's do what we can, but let's not kid ourselves that we're doing all that needs to be done.

2 semantic questions. Eisenstadt writes "The resistance of the Soweto freedom fighters was thwarted by the zulus (?) who were given cover by the police." According to one Dennis Brutus, "zulu" didn't refer, here to the ethnic people of the rainbow. The term referred to thugs, goons, strikebreakers the lumpen stoolpidgeon element. And in the same Bull#60, p.r.col.1, lines 11-13 from bottom: "don't accuse me of trying to blacken (?) drug users' good name by bringing in the low=borws." People who look like zulus don't like the word "black" used in a negative, deprecatory way. The english language is overworked w/negative connotations to the word black & such practice does nothing to abate racism. Cease&desist. The english language must be turned around. As anarchists we're all blacks. black is beautiful.

Self-defense" for one's self alone, has an inherently limited & limiting character. But "selfdefense" for others (how many?) imperceptively shades over into the kinds of violence Shea says he's against. You can avoid the trap thru thoro nonviolence.

--Joffre Stewart, advocate of the ANTI-Christ, 6114 S. May St., Chicago, 60621



[cont'd from page seven]

The whole idea that the purpose of a continental meeting of anarchists is to pass resolutions in order to make a coherent continental organization doesn't make sense to me. Any idea Bruce has about Quebec or Bob has about BS may be interesting &/or good topics for discussion. If out of such discussion 10 different people come up with 10 different ideas, why do they have to be emulsified into one "resolution"? It surely would lend more to my growth if each would write down their opinion & distribute it as their own. The variety of perspectives would surely be more enriching, than the bland all-right-don't-bother-me little tracts everybody goes along with.

I've been pretty hard on Bob Palmer in this letter. I truly like Bob & consider him my friend. There's an "organization man" & "parliamentary" part of him I'm not comfortable with, tho. Sunday, when we were going swimming I was going to invite him to come with us, but I was inhibited by the feeling he wouldn't be able to just enjoy himself--but maybe this was my own ageism or distrust at work. Anyway, Bob, this is a heavy rap to lay on you, but I know you will know the spirit of these remarks is caring. I'm sure your response will be intelligent, articulate, & feeling as always.

jai amrod

MILANO, ITALIA:

Dear Comrades, The press & propaganda commission of the "Comitato Anarchico di Difesa" of the Italian Anarchist Federation intends to publish as soon as possible, a book which illustrates graphic materials of the international anarchist movement. Send copies, together with the year issued, group issuing, etc., to: Massimo Varengo, CP 4255, 20100 Milano, Italia.

# AGITATIONAL MATERIALS RECEIVED:

News From Libertarian Spain, Box 733, Cooper Station, New York, NY 10003.

From Totally Eclipsed, Box 223, Jordan Station, Ontario LOR 1S0 Canada comes the notice containing some facts about the oppression of Soviet workers and a petition appealing for social justice, democracy, and equality. The Committee in Defence of Soviet Political Prisoners, Box 130, Station M, Toronto, Ontario, Canada asks the support of all workers, labor organizations and other concerned individuals. Write them for more information.

The Bureka Improvement Association, Box 148, Bureka Springs, Ak 72632 publishes a paper "Mountain Views". They request any materials, lists, bibliographies or reprints

Mother Earth Books, Box 30097, Seattle, WA 98103 has issued a list of new titles they now have available.

REGNEBEN, Anarkistisk Bogcafe, Mejigade 48, DK 8000 Aarhus C, Denmark asks to receive information about what we have published and other information about our work and addresses of related organizations.

CIRA-Nippon, SIC/Libero Int'l, Kobe CPO Box 1065, 650-91 Japan is still alive in spite of a publication break. Issue #5 will discuss Bakunin's 1861 visit to Japan. #6 will reprint "Anarchists in the May 4th Movement" by Nohara Shiro.

The Prisoner Support Group, 321 Whaley St., Columbia, SC 29201 supports prisoners arrested as a result of demonstrations against nuclear power.

Black Flag of Anarchism, c/o 287 Passaic Ave., Passaic, NJ 07055

Blackout, Box 758, Station A, Vancouver, BC, Canada

Now and After #3, is a slick-cover magazine of 32 pages (8.5x11") produced by marxist-humanists and libertarian marxists: A World To Win, Box 1587, San Francisco, CA 94101.

"Cahiers des Amis de Panait Istrati" #9, March, 1978. We confess we cannot make out what this publication is but a publication dedicated entirely to make better known the man, Panait Istrati "un chardon deracine ecrivain francais, conteur roumain." Les Amis de Panait Istrati, 42 rue du Dr-Santy, 26000 Valence, France.

SRAFFprint, Box 4091, Mountain View, CA 94040 has the following materials available:

BUTTONS [30¢ ea; 25¢/10 or more; 20¢/100 or more]: "US OUT OF NORTH AMERICA" "BLACK STAR" "SRAF" "LIBER-TERREAN"

FREEDOM PAMPHLETS [25¢ each] "Makhno & Durruti" "Kropotkin" "Zapata" "The Unknown Revolution", Voline, \$5.00 (paperback).

A LETTER TO A FRIEND

921 W. 19th Ave.  
Virginia, MN55792  
March 28, 1978

Dear Frank,

I was impressed with your comment that if a group of men got together to discuss the Panama Canal and if one were to leave and return a half-hour later, they would still be discussing the Canal. However, with a group of women this would be different. They might begin by discussing the canal but in short order they would be discussing and giving each other advice on problems with children, or whatever.

Of course, I would argue that if a group of better educated men got together, they would not discuss the Panama Canal but would tell each other ethnic jokes or joke about Linda Lovelace for President.

However, whether it be the Panama Canal or Linda Lovelace, the issue is the same. I was struck by the socio-economic aspects of your statement.

Among my multitude of friends I have several of whom I frequently say to my wife, Lyndah: "Notice that he never states how he feels about any subject. He always simply uses the Dale Carnegie method of getting me to express how I feel about a subject. All ideas expressed are my own whereas he contributes only questions."

The same is not true of my blue-collar friends which goes a long way to explain why I prefer going out to coffee with the city employees at the Virginia Cafe rather than with the local politicians and businessmen at the Chestnut Cafe. Of course, drinking coffee with the elite is okay if one wants to listen to a series of ethnic and sexist jokes.

This brings me to the movie at the Alango Unitarian Church. Of course, it is understood that it is proper to show a movie on the Men's World although I suspect it would be inappropriate for the men of the church to show a movie on a try.

Women's World. The reason, of course, is because the women of the church haven't yet gained a feeling of equality with men. When the finally do become equal, they would not have a need to show this type of movie any more than the men now feel a need to show a movie on Women's World.

Of course, there is a basic disagreement between the women who showed the film and myself.

They believe the problem is with the men whereas I think the problem is within the women themselves. Thus, from my standpoint beating upon men is counterproductive...

But I digress. Going back to the movie, we find two men in their early twenties who presumably, came from middle class homes, rethinking their identity and decide to make a movie on the masculine images that were influential in their progression to adulthood.

In order to do this, they, of course, must find individuals who are capable of discussing their feelings freely. One does not approach those who are unable to leave the subject of Panama to make this type of movie. Nor does one go to the Chestnut Cafe to visit with the politicians and business elite. One goes to the Virginia Cafe to sit with the city employees. These are individuals whose feelings are out in the open. They are more likely to talk about personal matters and search for an identity about themselves.

Thus what we have is the sons of the politicians and business elite going among the workers in the Virginia Cafe and listening to them discuss matters that are of concern to them and then making a movie which, in turn, is shown by the wives and girlfriends of the politicians and business elite.

Then we see in the movie a worker discussing how he doesn't want his wife to go out to work. He wants to feel himself as a provider and buy her a house in a locale that would appeal to her. Because of his mannerisms, one sees that he is not entirely comfortable.

In this man I see a friend. He is someone with whom I would spend Monday evening watching football, go on picnics, or play smear with on cold winter evenings with our wives. I'll bet any money that his wife and kids love him because he always tries to do that which is right. For the barber to imply that he doesn't hug and kiss his sons is the most abhorrent type of behavior.

He is my friend. His feelings are out in the open and not like those of liberal politicians and business leaders and their wives and girlfriends who so piously assert, "Listen to him, that is where the problem lies."

Sincerely,

Everett E. Luoma



# DECLARATION

[Adopted April-August, 1972. Amended May, 1978]

The overwhelming majority of people have no control over the direction or the use to which our lives are put. We fight for self-direction, self-initiation, self-management and the end to all bosses & "leaders". We fight for economic freedom, where we can all enjoy the full leisure and wealth we produce, or are kept from producing.

Instead of government, which takes power from us and gives only the weakness of slavery, we propose the cooperative federation of equal people, full of the dignity which authorities and their functionaries deny.

Instead of oppression of persons because of their unorthodox views or because of their social status, we propose liberation: Liberation of racial minorities from prejudice and economic oppression; liberation of women and men from sexual injustice; liberation of gay people from indignities and exclusion; liberation of prisoners and "mental patients" from oppression by those who put so-called "security and law and order" above human rights; liberation of children from unjust subordination and abuse; and the liberation of everybody from violence, ecological dangers, and authoritarian decisions in which they cannot take part.

Instead of taxation and the profit system which pretends to distribute wealth and resources in an equitable manner, we propose collective self-management of our surpluses, and collective rationing of any scarcities.

These collective decisions shall be made by popular assemblies, general and open to all. Thus constituted, all will have access to those with the knowledge of how to make, move or produce all things and services; and to those who actually have the needs to be met.

In other words, we will all have access to each other. No longer will bureaucracies isolate us from each other. Gone will be the "leaders" and technicians who claim to know, or claim the exclusive expertise to be able to find out, how to do everything from making match-books to bargaining for us, for our benefit.

Without the social distortion produced by tax and profit systems, we can cease the production which is mere waste of time and resources, and which will suffocate everyone in the service of profit and the power accumulations of a very few ruling parasites.

We fight joyfully, irreverently, and resolutely against all hierarchies, all bosses and leaders, all mediating authority. Bureaucrats are a doomed species.

We relate among ourselves as absolute equals, deserving of equal dignity in all things regardless of strength of mind and body. In federation we develop the audacity to change the world.

But no unity can be coerced. As heretics, we invite heresy. Any locality (self-defined) can veto any decision made on a more general basis as it applies to that locality. Dissenting minorities are not to be denied the means of adequate existence to maintain their intellectual, spiritual or physical independence. In the SRA Federation, dissenting minorities cannot be expelled, or denied recognition as anarchists, or even as members of the SRA Federation. Any resignation by a minority must be voluntary and a part of that minority's process of self-determination.

We federate together to practice anarchist forms of relating among people for social and private purposes.

We practice now the forms we want to see develop further, along with new forms, in the revolutionary society we will help to build.

We federate together now to focus our strength for the maximum impact on society which our energy and our numbers can create.

We federate now, not for our children, but so that we ourselves may enjoy the fruits of our efforts. If we do this, there will be a future for our children to build and shape in their own way.

The wreckers of the world--the profit takers; the leaders: generals, popes, and presidents; the authorities and their functionaries, the bureaucrats--have been doing their worst to us for long enough! It must now end.

It is clear that an anarchist society lies in the future and not in the past. Join with us for yourselves and your future.



## SRAFF GROUPS

PAGES 1-4

## ANARKANSAS (Fayetteville, Arkansas):

Comrades, SRAFFull#62 arrived&we're pleased as a whole. However,we've 2 small corrections. The official postal abbreviation for Arkansas is AR. Mail addressed with an "AK" may end up in the Alaska pipeline. Also, the 2 reactionary letters referred to in conference decision #2 were in issue #58 of FPS, not #57.

Since the conference, Anarkansas has bought 2 offset presses,a platemaker,&other assorted printing eqpmt. In order to do this, we've put ourselves into quite a bit of debt. Further, we need to buy (or receive as donations) several pieces of eqpt--especially a heavy-duty paper cutter. Altho we plan to use these presses primarily for anarchist&other movement printing, it now appears we'll have to do some commercial printing to make ends meet. We're willing to do printing for other anarchist groups at cost (or less if necessary), but the amount of movement printing we can do at cost or less is limited by the amount of material support whichwe receive from the rest of the movement. If someone with printing experience is willing to come down&help us get started (one of the presses needs some maintenance, among other things), we can put up that person for a week or two.

A local anarchist received a rag called "Morning Sun" last week. The MS claims to be a marxist-leninist magazine dedicated to the prison struggle (we aren't sure if they are struggling to get prisoners out or put them in). This wouldn't be unusual, except the address of the MS is that of the Washington, DC YIP house(1007 K St., Wash.DC 20001, 202-347-5950). When we verified the info, we were told that altho the entire house helped to put out MS, only 2 people in the house are M-L's,&that everyone else in the house was anarchist. We were also told the typesetting for MS was done at the NY YIP house on YipsterTimes facilities. When we contacted NY YIP this was confirmed. In all fairness, we must note that given YIP's loose organizational structure, the M-L parts of MS could have been slipped in without the knowledge of NY YIP or the other members of the DC YIP house. However, we consider that unlikely. In light of this incident,& the 'soft strategy', we feel it may be time for a reassessment of YIP's place in the anarchist movement.

A southern regional anarchist conf will be held in Fayetteville, AR, Oct. 7-9. 3 topics which we're especially interested in discussing are prisoner defense, food coops in the south,&the formation of a southern anarchist network. For further information, please write or call Anarkansas.

Anarchist Youth, in collaboration with the Arkansas Printing Collective, is planning a periodical, BLACK FLAME, a magazine of anarchist youth liberation, the 1st issue of which will be out in time for the southern conference. The deadline for submissions to BLACK FLAME #1 is August 1.

In cooperation with conference resolution #6, Anarkansas is inviting the following people to join SRAFF: the Tasmanians (of Tasmania, just south of Australia); the Fifth Estate; the Open Road; No Limits; the explicitly anarchist YIP chapters; and the New Orleans anarchists. We'll send individual letters of invitation to each of these groups. Further, we'd like to ask any SRAFF groups which have recently disbanded or disaffiliated to reconsider those decisions. SRAFF is an integral part of the anarchist movement,&therefore, to weaken it is inadvisable. We'd also like to ask the Living Theatre to attempt to establish a steady address so that we can resume listing them as a SRAFF group. We'd also like to invite the anarchist faction of the George Jackson Brigade to establish communications with SRAFF, whether as a member group or simply as fellow anarchists. (We realize the GJB may have some difficulty establishing a steady address. However, if they sincerely wish to join SRAFF, perhaps an exception can be made in their case.)

Anarkansas would like to wish everyone a happy Bastille Day,& we further wish to suggest that everyone "celebrate" it in whatever manner seems appropriate.

John W. Adams, Billy Mick, Wayne Shaw  
[the following was received by Anarkansas on July 22, 1978]:

Dear Comrades,

I'm an anarchist political prisoner confined in the infamous Control Unit Behavior Modification Program at the Marion Fed.Pen. 10 prisoners have died in the Control Unit in the past few years (3 dead in 1977 alone!),& hundreds of others have been driven to self-mutilation or insanity.



The Control Unit is nothing more than a torture&death camp. My 2nd day in here the prison guards tried to set me up by trying to incite 2 white prisoners (who were armed with knives) to attack&kill or injure me. Luckily they wouldn't swallow the racist bait&refused to do so. On another such occasion, a Nazi prisoner tried to shoot me with a zip gun. Again I was lucky&escaped injury, but how long can my luck hold out? Prison guards continually incite racial conflict among the prisoners.

I need to get out of the Control Unit immediately if I'm to stay alive! I've demanded the prison officials transfer me to another prison, but they've ignored my request, even laughed in my face!

I'm asking my comrades in the anarchist movement for your help in saving my life. I need a transfer; it's a matter of life and death! A new federal prison has opened in my home state of Tennessee, which would allow me the protection of my family, friends, and attorney, as well as the opportunity to have visits with them. I get no visits from them now. My chances of making parole are also better in Memphis; I've suffered the inhuman abuse of prison for over 10 years now&should be released. However, the prison officials are refusing to send me there saying I "don't qualify" since I'm a "troublemaker" and an anarchist. This is mere personal&political persecution,&part of a plot to keep me in the Control Unit until I'm seriously injured or killed.

Are the prison officials to succeed in this plot? You can stop them. I'm asking my friends&comrades in the anarchist movement as well as libertarians&prisoner supporters, write or call the Bureau of Prisons&demand that they move me to Memphis where I'll be closer to my family&out of danger; contact: ROY E. GERARD, Assistant Director, Federal Bureau of Prisons, 320 1st St.; NW, Washington, DC 20534, (202) 739-2226 (a telephone call is more effective).

The above man is in charge of the Control Unit&is also responsible for any transfers to any prison in the Federal Prison System. Put pressure on him!

Please print this letter in Libertarian/Anarchist newsjournals&make copies&send it to others.

In anarchist solidarity,  
Lorenzo Komboas Ervin, #18759-175, Box 1000,  
Marion, IL 62959

There's a demonstration scheduled at Marion Federal Prison Sept. 15 towards stopping the control unit. We plan to attend & urge all other anarchists who can possibly go to join us.

It says alot that the people who're organizing the defence of the Marion Brothers (and specifically the defence of Komboa) are marxists. When the day comes that anarchists can't support their own political prisoners, it's time to question whether or not the anarchist movement is serious about social revolution. If we don't get off our lazy asses &do something about the prisons, someone else will. But who else can be trusted to abolish prisons?

WE NEVER FORGET! Anarkansas,  
John W. Adams, Wayne Shaw

TOTALLY ECLIPSED-ACF (Ontario, Canada):  
Comrades,

Upon reading #62 and the report on the SRAF conference in Freespace I feel it's necessary to make it clear the resolution adopted at Fayetteville in support of Quebec's right to self-determination was not the same one I submitted. I had to leave early and was not there for the final session during which the resolution was obviously altered. While I don't disagree as a matter of principle with the addition of the words "or any other state" I don't feel the addition is harmonious with exactly what I meant. By this I mean the alteration makes the resolution something of an abstract principle, tho valid in itself, that removes it from the immediacy of the present situation which is one in which the people of Quebec are not advocating a cut and dry anti-statist position. In my view the people of Quebec must be defended in the face of the threat of armed intimidation even if they still support the Parti Quebecois govt. Self-determination also means the right to be wrong and I will not deny them that right and I am of the belief the above-mentioned alteration is not fully in this spirit.

Also, I'd like to invite SRAF members to visit our bookstore which is re-located to 447 Main St.W. in Hamilton, if and when you are up this way. Our reg. hours are Thurs&Fri, 6.30-8.00 pm; Sat. 11.00 am-5.00 pm and occasionally at other times when possible.

For Anarchist Communism, Bruce

SRAF (Cloquet, Minnesota):  
Jim Bumpas, in all future publishings of the SRAF Directory, whether in the Bulletin or BLACK STAR, etc., please put "SRAF" rather than "SIG". You may interpret this as a reply to your statements in #62.

Many thanks. Best wishes, Seamas Cain



FREESPACE (New York City):

Dear Jim, I didn't intend my recent note to be printed and distributed; it was supposed to be a personal note to you. If it had been for publication I'd not have referred to one of my Freespace comrades by name. It was very careless of me not to make that clear when I wrote before. I'll remember to tell you next time.

I hope you will print my apology. I wish to apologize to my Freespace comrade for any personal embarrassment I inadvertently caused him. In addition, I apologize to all you readers for injecting an inappropriate and uncalled for personal note into your columns, and possibly distracting attention from the serious discussion that should be taking place there.

Thanks very much for your trouble.

Love & Anarchy, Erna

ULTRA (Houston, Texas):

Comrades,

For the past year HOUSTON SRAF has mobilized its forces around the struggle to stop govt spying. Our focus has been varied. Last spring we staged a forum on govt spying at the University of Houston, along with the film "Red Squad". We've contributed in the production & distribution of anti-govt spying leaflets & other kinds of agitational material. Most recently, members of the local coalition, the Houston Campaign to Stop Govt Spying, have been requesting files on suspected victims of govt surveillance and terror.

Along with the fact that all documents unearthed under the Freedom of Information/Privacy Act are heavily censored, is the fact that the requester must pay the FBI 10¢ a page for each document received. Recently we were informed by the FBI that the cost of purchasing the file on the Black Panther Party is slightly over \$4000.00.

Out of curiosity, I requested the file on SRAF. Anybody want to guess what the charge of the SRAF file is? I was told that "processing of these documents may result in charges of approximately \$400.00."

At the going rate of 10¢ a page, this means the FBI has approximately 4000 pages on the SRAF. It would probably make interesting reading, and selected excerpts would look good in the BLACK STAR, but who amongst us has that kind of money?

All is not lost. Altho my request for a waiver of fees was denied, I may appeal within 30 days to the Deputy Attorney General. We'll appeal. But if we lose the appeal, we'll still want to catch a glimpse of the SRAF file. After all, who knows what kinds of nasty lies they're saying about us?

Only the FBI knows for sure.

For the end of government,

H.W.

Recently published items available for free from ULTRA:

1. Statement of principles of the Mockingbird Alliance, an anti-nuclear group in the Houston-Gulf Coast area modeled after the Clamshell Alliance;

2. Press release for a protest action which Ultra has helped to organize and is taking party in--a balloon release and protest rally at the Bay City Nuclear Power Plant, 110 miles from Houston, August 6;

3. An anti-nuclear poster

RESURGENCE (Chicago, Illinois):  
IN MEMORY OF A COMRADE.

On Sunday, July 16, the young Chicago anarchist activistj Dean Selock suffered a collapsed lung while visiting relatives. His close comrade, Susan Gilmore, rushed him to a nearby hospital. Complications developed during attempts to revive him and Dean died. All his close friends and anarchist comrades were stunned by Dean's untimely death.

Dean Selock was 33 yrs old. He was born in Texas, the son of a mechanical engineer and a nurse. His family (which included Dean, his parents, & a sister), moved to Chicago, while Dean was very young. He was stricken by polio as a child, a disease which left him physically disabled. Perhaps it was his handicap, combined with an alert mind and an emotional nature, that led Dean to understand and sympathize with the problems of blacks, the poor, and anyone else who the State and capitalism classified as "undesirables". It was this awareness, which during his high school years prompted him to support the civil rights movement in the early '60s.

When Dean continued his schooling at the University of Illinois in Champaign, he soon became involved in the anti-Vietnam war struggle and the student movement. At one time he was a member of the Students for a Democratic Society, and later he was part of the Radical Union (a local anti-war coalition). It's difficult for us to say what it was exactly which made Dean become an anarchist. Perhaps it was his dissatisfaction with the arrogant elitism and the rationalized brutality, which he often denounced among the so-called "movement heavies" and the marxist-leninists. His urging for more consistency between the goals of the left and its daily practice, won him few friends in the student "leadership". At one time he was even physically threatened by an ambitious student leader, who knocked over a table which Dean was using to pass out anti-electoral literature.

The failures Dean encountered in trying to work within the authoritarian limits of the increasingly marxist-dominated student left, made him realize the need for an



independent anarchist movement. Along with other local anarchists and wobblies in Champaign-Urbana, Dean revived an underground newspaper, The Walrus, as an anarchist community paper. Dean's tireless activity as a writer, street hawk, and "Jimmy Higgins" for The Walrus helped to make the paper an influence in the university and surrounding community. The Walrus which was published as an openly anarchist newspaper from 1972 to 1974, stands with The Match as a pioneering publication during the rebirth of north american anarchism.

It was during this period that we first met Dean. Working with Dean and the other members of The Walrus collective was a unique experience. Several of us lived together in a large house, which became an informal center for anarchist and revolutionary activities. It wasn't unusual on any one day to find several rooms taken up by The Walrus in various stages of production, while in another room some delegation from another community group was seeking our support for some demonstration, and in still other rooms the more mundane sides of life were taking place. In such an atmosphere the separation of politics and personality was not only undesirable, it was impossible.

In the summer of 1973 Dean moved back to Chicago, where he immediately immersed himself in the local anarchist activities, which at that time were centered around Solidarity Bookstore. When the small group operating the bookshop began to drift away from anarchism and into situationism (as well as other political cults of the period), Dean recognized this group was getting nowhere and turned his efforts to helping the growth of the Social Revolutionary Anarchist Federation in Chicago. We had also moved to Chicago in 1974 and had continued to work with Dean there. It was here in Chicago Dean met his comrade and constant companion Susan Gilmore. Both Dean and Susan were involved in several local organizational efforts and educational activities, including the founding of MayDay, a Chicago-based anarchist collective. On a larger scale, Dean and Susan helped start the Black Star, the continent-wide review of SRAF. This project was aided enormously by their thought-provoking articles and Susan's imaginative artwork. They also played a part in the formation of the Anarchist-Communist Federation, of which MayDay is an affiliated group.

Both of us learned much from our association with Dean. If we did not always agree, Dean's arguments often forced us to clarify and expand our own thoughts. Dean's anarchist views placed an emphasis on emotional and personal needs. Sometimes we thought this emphasis went to extremes and neglected solid organizational work. Dean

would say we were "hard ass". Dean's absence will be felt for many years to come by the anarchist movement, particularly in Chicago. He will be missed even longer by those of us who knew him as a friend.

Mimi Rivera & Jeff Stein, July, 1978

COLUMBIA ANARCHIST LEAGUE (Missouri):  
Hi,

There will be a demonstration on September 15 in Marion, IL to demand the release of the Marion Brothers & of Komboa Ervin. Komboa is an anarchist who's serving time for air piracy after being kidnapped by the CIA in East Germany (see the latest Black Star for more information). Komboa has written me & said he hopes as many anarchists as possible will attend. For more information call me at (314) 442-4352, or write the CAL or Komboa's Defense Committee as listed in BS.

Reply to Joffre Stewart: Since no one besides you (despite my invitation) has disagreed with my statement that you're wasting time & space with your repetitious pronouncements vis-a-vis Jesus and Zionism, why pretend your stubbornness in this regard is "patience as a revolutionary virtue"? The idea that you're reaching new people with each bulletin seems a little fanciful considering that not one of these "new people" bothered to write to disagree with my statement that your letters are a total waste in this regard. If Joffre's letters contained fresh information, clearer and deeper analysis, or a sense of greater relevance to the larger struggle, they might constitute a genuine contribution. As they are now they are just strings of idiot babbling and nonsensical generalizations that serve no purpose other than to reinforce Joffre's self-image as a self-righteous martyr.

Joffre, in his characteristic moralistic way, accuses me of wishing for "a crime of silence". Well, I, for one don't believe in "crime" or "sin" because I oppose both "law" and "morality". On the other hand Joffre wields his ideology of "an-archism"(sic) like a long stick to rap our knuckles 'til they bleed in penance. Of course, I fear that by lavishing my attention upon Joffre Stewart, I'm only reinforcing his self-concept as a long suffering misunderstood prophet. So I'll comment a "crime of silence", & let him bullshit without fear of my criticism in the future.

I'm directing my efforts towards preventing Columbia's most beautiful park from being developed into an apartment & office bldg complex. At the last meeting of the zoning commission, no less than 2 insurance men & 3 bankers as well as a state senator testified in favor of allowing this development. I'm working on a statement to present to the people of Columbia at the next public hearing a couple of weeks from now. This

cont'd page 6

SAN FRANCISCO, CALIFORNIA:

Dear Jim and SRAFed's:

I found SRAFBull.62 in our box this morn (torn and marked "damaged in handling in the Postal Service")--and certainly was agitated over the description therein of "World to Win" (Now & After) as "marxist-humanist" and "libertarian marxist"[\*]. Let me point out that in our initial statement "A World to Win" we state that we are neither marxist nor anarchist, but take the best from both traditions and criticize each.

I consider myself (personally speaking) an anarchist-socialist, neither one more than the other, and would not belong in any group that considered itself one to the complete exclusion of the other. As a founding participant in World to Win and an active member (we're pretty informal) for its two years of existence it has been my understanding that our common basis is in an outlook that is both supportive and critical of anarchism and left-wing marxims (councilism). As both "anarchism" and "socialism" are labels which carry with them certain heavy off-hand connotations, the term libertarian socialist has been used often to indicate a specifically positive and constructive emphasis of a generally anarchist nature (re: Libertarian League, The Libertarian Collectives in Spain, etc.). We criticize the anarchist tradition because we are so close to it.

I am writing this note on my own and not in the name of "World to Win", but I believe I have only paraphrased our original statement of principles. I hope this clarifies a few things. Thanks.

In solidarity, John Coelln,  
c/o World to Win, Box 1587, SF 94101

CLEVELAND, OH00:

Dear Friends in Struggle,

Totally delighted at last to reestablish contact FreeSpace Alternate U NYC-- Bob Palmer and friends. Read article in Plain Dealer local paper Sunday. Contacted Free U. They gave me your address and address of BLACK STAR. I'm writing to them for a subscription. Also need to be put on your mailing list. Will try to send a little cash when I can. Right now broke, unemployed but still trying to raise hell. What is SRAF doing to support CNT in Spain? What are your activities at present? Been out of touch so long. I carry an IWW red card. Have done so for 5+ years.

I just received my first SRAF #62. In it was a notice pertaining to a support committee to free Soviet political prisoners. I'm deeply interested in what I, an individual, can do to assist in your work. Please send me any information and suggestions you can. At this time my own plight is somewhat dim. I'm unemployed, on general welfare, in debt and a victim of alcoholic addiction. I refuse to buckle under or change my personal ideals to suit anyone. I'm 3-1/2 months free of rot gut poisoning and living in a 1/2 way house. I'm finally giving somewhat and planning to attend college for 2 years in accounting. I hope someday to earn capitalist money and use it to support projects aimed at its destruction. Also to support anarchist struggle to build a free society. All governments are corrupt. Ultimate authority and power belong to the people not to a chosen few. I anxiously await your communication.

Yours in Revolutionary Love,  
Ralph Richardson, 4807 Cedar Ave.  
Cleveland, OH 44103

POMONA, NEW JERSEY:

Friends,

Awhile ago I had written to you and you had kindly sent me, among other things (I think it was you folks who sent it to me) a small paper poster with the portraits of-- from right to left--Mao, Stalin, Lenin, the man smoking a cigarette who appears on the Zig-Zag cigarette papers, and some dumb-looking loony goof-off. The poster's funny. But who the hell is that ZigZag man? Every time I see him on the ZigZag carton I always wonder who he's supposed to represent. Do you guys know? And what does he have to do with ZigZag papers? Why does he appear on your poster?

Looking eagerly forward to your answer.

Yours, Rick Charnes

[I designed the poster, but I'm not sure why I put the ZigZag man on it. I think for a "counterculture representative on the "Revolutionary Leaders Board of Directors", or some such. --Jim, Mtn.View]

TOKIO, JAPANIO:

Kara J. Kuhl,

En Japanio, la japanlingva ĵurnalo "Libero" reaperas ĉiunonate. Ĝi interrompis la aperan dum unu jaro. La "Libero" estas titolata kiel "Kontraŭstata Kontraŭpotenca kaj Anarkiisma ĵurnalo". La "Libero" enhavas la reportojn de kunvenoj pri Sanrizuka Aerohaveno (Narita Aerohaveno), Minamata, Kontraŭarmeo, k.a.



K-do MUKAI Kou kaj gekamaradoj, kiuj estas la membroj de WRI-Japana, eldonis anglolingvan libreton "NAMAZU (siluro)" La enhave estas jene; Prison Violence, Speeding Up Trials; Radicals To Become "Non-Citizens"?, k.t.p. La adreso de WRI-Japana estas jene: Asahi-mati 2-12-2, Abeno-ku, OSAKA-SI, Japanio  
Ito Hiroyasu

CHICAGO, ILLINOIS:

Dear SRAFriends,

Regrets to all that I didn't make it to the Fayetteville conference. I find that free-lance writing is much more demanding of my time than a 9 to 5 job ever was. Set against this, though, is the pleasure of being your own boss, of being a cottage craftsman, so to speak, and of being able to do your work in the midst of the family. But I haven't found much time for anarchist activity.

As I write this it looks as if there will be a Nazi demonstration in Skokie on Sunday, June 25. I had thought it would be a good idea if there were an anarchist representation in whatever counterdemonstration takes place, and had contacted a few anarchists and libertarians in this area with that thought, but only one other person expressed interest. And the thought keeps occurring to me that the best counterdemonstration might be to stay home and ignore the whole thing.

There is a tendency to believe that these Nazis "are" the Nazis of Hitler's Germany. That is because we are so impressed by symbols that we don't see the reality behind the symbols. The swastikas blind us. The reality is that Hitler's Nazis were quite well suited to the Germany of the 20s and 30s. They and their program and their symbology worked, politically, in these times. These Nazis are an out-of-place irrelevancy in 1978 US. A distraction. If Naziism comes to the US, it will probably come in an attractive guise, decked out with traditional American symbols, under the auspices of the Democratic party.

There is a lesson in there somewhere for anarchists. We have to fit into our place and time if we are to have a meaningful impact. We can't play-act at being Bakunin or Durutti or Emma Goldman, wondrous as all those people were.

I think the new third paragraph in the SRAFDclaration is excellent, and I support it wholeheartedly (and it has the kind of relevance I mentioned above).

I support the right of the people of Quebec to self determination and oppose interference by any state including a self-styled French-speaking Quebec nationalist state.

I favor a society based on mutual aid, but I see no reason why money has to be abolished. Of course, we could, no doubt, get along without money--just go into the market and take what you want off the shelf--but my guess is that people will always want some measure of the value of their labor and that money is a handy universal measuring stick. This does not mean I approve of capitalism, which is state-supported accumulation of excessive wealth. But it may turn out that money will continue to be useful in day-to-day transactions between people.

Bob Shea

[cont'd from page 4, C.A.L.]:

will involve appealing to authority, but recognizing their power is not the same as admitting their legitimacy. Considering that virtually all the common folks in town are opposed to this project it should be interesting to see how it goes.

jai amrod

MOUNTAIN VIEW, ARKANSAS:

Dear SRAF,

I just read of SRAF and plan to connect with folks up here (mostly around Fayetteville). Working on Bayou #2 which is mostly original work--on feminism, direct action, anarchy, and should contain a thorough evaluation of the spring occupations/demonstrations including critiques of the dynamic of central committee's takeovers at the Seabrook and the Barnwell sites.

Anyhow--keep in touch--am very open to criticism, suggestions, contributions, & donations.

In solidarity, David Kronewetler (sorry, typist can't read your last name) for Bayou la Rose, Box 58A, Rushing Route, Mtn.View, AR 72560

[Bayou La Rose #1 is a packet of six 4-page pamphlets and one 12-page pamphlet published in journal form. It promises to issue as often as there's a need for it. They ask \$5 for 5 issues and will sell bundles of each pamphlet printed in BLR#1.]

LECTOURE, FRANCE:

Liberecanaj Salutoj el la 51-a kongreso en Lecture. --Pelle Persson, L. Lorcart, Baude, G. Gabillez, E. Vivancos, G.Ivan, Juliette Ternant, Leo and 16 other undecipherable signatures.

## CHICAGO, ILLINOIS:

SRA Fed's: the day before the date that Eisenhower burnt the Rosenbergs for the Rockefeller's crimes. In the Year of the BOMB--XXXIII.

The goofs in reproducing my letters weren't so bad in the last 2 Bulls. In Bull#62: p.9,col.1,line 3 from bottom: An-archist not "an-archists". An adjective, not a plural noun. Col.2: I used underscoring for emphasis in the sentence: "Our unity shd be at once against both Israel & S.Africa." Col.2,line 23 from bottom: put comma at end of line. Line 19 from bottom, not "p.r." but P.4. There's other error, but never mind.

Billy Mick send an-archist lit to Israel & received no answer. I sent an-archist lit. to Billy Mick (Arkansas Anti-Authoritarians/Anarkansas) & received no answer. For the use of the 1978 SRAF Conf. I sent 30 copies of: "The Necessity for the Destruction of Israel--an an-archist perspective". That's enuf to fairly well saturate the 40 people in attendance. It cd've been adopted as one of the conf. decisions. But did the package arrive? A careful perusal of the conf. reports shows no mention. The conspiracy to guard Israel from our an-archist solution seems especially diligent. I'm not speaking in a defeatist way; rather, I think these no-responses tell us we shd redouble our applications of energy, wit, & resources to the Zionist/middle eastern problem & to the Jewish chauvinist bias that reflects that problem within our group.

Sometime ago, as you know, I suggested that institutional white racism was an important (if latent) problem for our group. But, SURPRISE!, we were fouled, right in our midst, by Jewish chauvinist bias. Last time I suggested we develop the public image and definition of an-archism by applying our an-archism, anti-chauvinistically, toward 3 obvious problem areas: the middle eastern (more heavily Zionist--in USA--than Palestinian); the Cypriot (more heavily Greek--in USA--than Turkish); and the Northern Irish (more heavily Green-IRA--in USA--than Orange). But then, SURPRISE!, we're fouled, right in our midst, by French Canadian separatism! You never know where the next chauvinist monster might come from: it might surface in Loch Ness or avalanche with the snows of the high Himalayas. But the chauvinist surprises demonstrate our vulnerabilities, & if we don't beef up our anti-chauvinist attitudes, & get an-archism well understood both to ourselves & others in anti-chauvinist terms, then these chauvinist assaults may well batter us into irrelevance. The anti-patriotism/anti-patriotic nature of an-archism has a greater role & relevance to play today than ever before, & it's up to us to push it.

It's probably not within the competence of 260 SRAF Bull readers to rescind the decision favoring French separatism taken by the 12 who committed the magic 40 at the 1978 SRAF conf. in Arkansas. But the 12 people cd reverse themselves, let us know it, in SRAF Bull, & thereby nullify this decision boosting canuk statist separatism.

Item#8 in the report "submitted(?) by Bob Palmer--does a true an-archist "submit", Bob?. Or any 12 from the 28 who had already absented themselves from the conf. cd take a position contrary to the endorsement in Item 8, & thus, to some extent, cancel its effect. In our capacity, as "Assembly of the SRAF Bulletin", we may effect the following proposal as a SRAF decision:

"Opposition to an alien or imperialist Ruling Class, uninformed by global-minded, tax-refusing anti-patriotism, does not constitute liberation, much less an-archism, and may only reconstitute slavery, as Monsters like Menachem Begin, Idi Amin, Bokassa, Ian Smith and Vorster & Kruger more than adequately demonstrate.

"As an-archists, necessarily opposed to all States past, present, proposed, or which may be in process of becoming, we oppose the exercise of any political self-determination by people in Quebec such as would effectuate, partially or wholly, a new sovereignty, with same or new borders such as always violate the freedom & autonomy of an-archists, of everybody, both in theory and in the practice of customs, citizenship, immigration law and border patrolling.

"Plagued by borders, we have no wish to see new ones, nor old ones refurbished. Our purpose is to destroy them all. FREEDOM NOW." It is so proposed.

And I propose the identical above language as Agenda item #1 for the 1979 SRAF conf. The next conf., at least, shd take a correct position on this question.

I don't want some agenda goop butcher-ing my language ("editing", "formulating", "reformulating?"). I don't see how such a group can function, exercising the quoted functions, without constituting itself as a board of censors. I've never had a good experience with the slight of hand that goes into that kind of work and I don't expect anything good can ever come of it.

I notice in decision Item#1, the use, twice, of the term "official". Does this mean SRAF is begun to institutionalize some of the inflexibilities that rigidify the IWW? And decision Item#4 (p.2,col.1) projects a 1979 4th of July parade: an-archist. I do want it to be an-archist which means one parades AGAINST patriotism & national independence ideology, not for them, nor obliquely to them, nor entirely irrelevantly to them. An-archists in Chicago were subverted by the 4th of July when they got into a parade marching behind & with some chauvinist language by Thomas Jefferson instead of marching in opposition to it.



AGITATIONAL MATERIALS:

A CALL FOR A NATIONAL DEMONSTRATION! in support of the Marion Brothers on September 15, 1978 at the Marion Federal Prison. For more information write: Nat'l Committee to Support the Marion Brothers, 4556A Oakland St. Louis, MO 63110; or, Lorenzo Komboa Ervin Defense Committee, c/o Ron Brokmeyer, News and Letters Committees, 343 S. Dearborn, Room 1618, Chicago, IL 60604; or, Lorenzo Komboa Ervin, #18759-175, Box 1000, Marion, IL 62959.

FUZZ WATCH #5 is put out by PS/GJB (Public Support for the George Jackson Bde) Box 22204, Seattle, WA 98122

NO NUCLEAR NEWS, c/o Boston Clamshell, 2161 Massachusetts Ave., Cambridge, MA 02138 collects and reprints items concerning nuclear safety, anti-nuke protests, etc.

ISHI Publications, 3401 Market St., ste 252, Philadelphia, PA 19104 has issued the book: Red Years/Black Years: A Political History of Spanish Anarchism, 1911-1937, by Rbt. Kern paperback \$7.95.

The John Creaghe Memorial Society, c/o 'Nik or Pete, Flat 1, 1, Victoria Road, Sheffield S10 2DJ ENGLAND has several ideas for new projects. Write them for more information.

ASKATASUNA has published a spanish-language book: Por Una Alternativa Libertaria y Global, which is distributed by ZVX, S.A. Madrid, Spain. The 190-page paperback is part of a series called Collection: Lee y Discute. During the 1950s Askatasuna was an anarchist-communist group in euzkadi which of Basque nationalism and the supplanting of employer sponsored programs with negotiated plans. The result was a tremendous growth in plans since 1949, an interest in insurance of all kinds, and the growth of insurance companies to the major source of capital they are today.

As shown by the Industrial Worker, these "victories" continue purportedly because of the continued militancy of the working class. I suspect, however, that the IWW of sixty years ago would point to this as an example of how soundly they have been defeated.

-30-

921 W. 19th Ave.  
Virginia, MN55792

[typist apologizes for over-printing part of Everett's letter. I forgot where to stop]

paperback is one of a series entitled: Collection: Lee y Discute No. 89. Askatasuna is an anarchist-communist group in euzkadi which has recently criticized the CNT and anarcho-syndicalist perspectives.

ANARCHA-FEMINIST NOTES, Summer 1978 has appeared. The next issue will come from Mimi, c/o Resurgence, Box 801, Evanston, IL 60204. Write Mimi with your correspondence, subscriptions, change of addresses, and contributions.

International Alternative Network, Alternative Research, Box 1294, Kitchener, Ontario, CANADA, N2G 4G8 plans to produce a quarterly newsletter to tie together for the purposes of sharing & communicating across the lines of the varied branches/interests/views/etc. They plan to provide access and not to try to do what other specialized networks & associations are already doing. They also have produced a catalog of progressive periodicals.

Le Libertaire Japonais, WAKAYAMA, c/o HAGIWARA Shintaro, 2190, Oizumi Gakuen-cho, Nerima-ku, TOKYO 170 JAPAN is now preparing "A Short History of the Anarchist Movement in Japan" in the english language. More information on this project appears in their September issue. Direct your attention to that issue.

ON THE LINE: An anarcho-syndicalist newsletter, c/o Mitchell Miller, 287 Passaic Ave, Passaic, NJ 07055 is another good effort by Mitchell Miller, directed to the workshop.

CHRYSALIS Books, Box 160943, Sacramento, CA 95816 has issued their Summer, 1978 catalog.

SVARTA FARAN, c/o RAO, Box 110 75, S- 100 61 Stockholm, SWEDEN is the first number of a new anarchist paper from Sweden. Behind the paper is a new-born group, the "Revolutionary Anarchist Organization". This issue contains articles on nuclear power, anarchist communism, Argentina, report from the 1st of May in Barcelona, interview with FAI members.

The name of the paper in english is "Black Danger", and is, in swedish, a game with words.

Bob Wilson at one time said I do not believe people have a capacity for changing.

Wilson is very perceptive. I do not believe people have a capacity for changing. Individuals, themselves, do not change but individuals die and, thereby, by educating the youth society changes. This is why liberal proposals take so long in being enacted. The public does not want them and so enough opposition must die so that the new generation, educated in these ideas, can push them forward.

Perhaps Nobel laureate Max Planck said it best in his Scientific Autobiography: "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents die, and a new generation grows up that is familiar with it."

It should be added that liberalism must be constantly vigilant in its defense of "scientific truth" because if one generation is not taught, "falsehood" would again prevail. For as Bob Wilson said in SRAF No. 55 that he "certainly (is) broad-minded enough to admit that stupidity must have some evolutionary function, or it wouldn't have lasted so long."

The July 1978 Industrial Worker is illustrative. In this issue we read:

"After the longest strike in the history of the US aerospace industry, members of the United Auto Workers at McDonnell Douglas are working under a new contract that features the controversial '30 and out' provision. Meanwhile another 1500 UAW members in Canada await the outcome of separate negotiations with McDonnell Douglas of Canada to see if they will have to follow their fellow workers in the States in striking.

"30 and out has long been one of the loudly proclaimed objectives of the UAW. It was a key demand in negotiations with the auto industry for several years before it was finally won. Now at McDonnell Douglas the UAW has won it for the first time in the aerospace industry.

"30 and out is one of the union's key weapons in its fight against unemployment. It means that after a worker has put in 30 years regardless of age, he may retire with a relatively generous pension."

\*\*\*\*\*

The depiction of militant workers struggling against a recalcitrant company and persevering may make good copy but may be sheer fantasy. The Industrial Worker says "reductions in military contracts and a depression in the airline industry had caused massive

layoffs throughout the aerospace industry." This would appear to be a perfect setting for a "strike" of record length until the company decided to "give in" on issues that were agreed upon even before the strike began.

\*\*\*\*\*

But I digress. To fully understand the issue of "30 and out" one must approach it in historical perspective. In Allen, Melone, and Rosenbloom's Pension Planning we read:

"Labor leaders have had mixed emotions over the years regarding the desirability of employer-financed pension plans. In the 1920s, labor generally did not favor such plans for its membership. It held the view that pensions represented an additional form of employer paternalism and were instituted to encourage loyalty to the firm."

Of course, leaders do not have independent thoughts except on the point of maintaining their position of leadership. If the leaders opposed company pension plans, it would be only because the employees opposed these plans. The leaders would be somewhat ambivalent on this issue because of a desire to reach a compromise between workers and the efforts of government and industry to promote loyalty.

Except for a brief flurry of interest during World War II because of wage controls, interest in company pension plans did not arise until the late 1940s. By this time the Social Security Act had been in existence for more than a decade and liberals had had an opportunity to educate the public on the benefits of relinquishing responsibility for themselves to a paternal figure.

Added impetus was given by a National Labor Relations Board ruling in 1948 that employers had a legal obligation to bargain over terms of pension plans. Until that time, there was some question whether employee benefit programs fell within the traditional subject areas for collective bargaining; i.e., wages, hours, and other conditions of employment. The issue was resolved when the NLRB held that pension benefits constitute wages and the provisions of these plans affect conditions of employment.

The decision was upheld on appeal. The result was that an employer may not install, terminate, or alter the terms of a pension plan without the approval of the authorized bargaining agent of the employees covered. Furthermore, management has this obligation regardless of whether the plan is contributory or noncontributory, voluntary or compulsory, and regardless of whether the plan was established before or after the certification of



Did the workshop on An-archism&Current Struggles,which,inter alia,dealt with racism &imperialism,develop any observations on HOW TO ESCALATE THE ATTACK ON ZIONISM/ISRAEL? What musings,if any,were made in regard to the manifestations of Nazis?

Billy Mick: what is "flipping a bird"? I don't know the term,so I don't understand why the redneck was angered. 15 min. later, when said redneck came at you with knife, were you prepared for "crushing his skull" because you thought he wanted to stab your flesh or cut your hair? If the latter, then "crushing his skull" might seem excessive even to those who approve of violent self-defense. I too have had trouble with my "haag" hair: racists have thrown me in jail&nut-house for trying to get a shave&haircut. By the way,Esperanto can be useful even if you don't speak it. R.Kent Jones speaks it,&so he translated between me&Yoship Wasada (4-21 Akebono-cho,Hiroshima,Japan),Standing Director of the Hiroshima A & H Bomb Victims Organization. (Wasada does not know english, Jones &I don't know Japanese). Esperantist Wasada was one of 50 Nipponese passing thru Chicago after attending the ~~XX~~ UN Special Session on Disarmament (which has about 10 more days to go). Wasada acknowledged he had some notion of my an-archism by speaking to me: "nigro flago" which Jones translated as black flag. These Nippon delegates for the US SSD were largely organized worker types, some from DOMEI which is affiliated with AFL-CIO which causes one to wonder whether DOMEI is infiltrated by CIA as is the top management of AFL-CIA. Let's preserve openness toward Esperanto in SRAF Bull.

J. Amrod: How do we get out an-archism to 4 billion earthlings by acting on a preference to speak to folks in small and yet smaller groups?

Joffre Stewart, advocate of the ANTI-Christ, 6114 S.May St., Chicago 60621

[NOTICE: For those who may wish to send inserts to be included in the bulletin, we have pared down (somewhat ruthlessly, so if you've been dropped off and don't want to be, notify us) our mailing list drastically. Our mailing list is now at 150 addresses, which as far as we can tell, represents those who are interested in actively participating in this bulletin project to some extent or other. srafprint.]

KENT, OHIO:

Here is \$3.00 to help with bulletin costs.

I have finished up school at Kent State Univ. and am now working in a bakery collective.

Myself and 25 friends still face charges from last summer's attempt to halt construction of a gymnasium on the site of the May 4th, 1970 murders of four students. Well over 300 arrests, one fellow was expelled from school; we & all spent a lot of time in front of hearing boards and judges.

Positive vibrations,  
Cliff Berns, 133 N. Lincoln St  
Kent, OH 44240

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CIENFUEGOS PRESS, Over the Water, Sanday, Orkney, KW17 2BL, ENGLAND has issued #4 of their amazing Cienfuegos Press Anarchist Review. 272 pages of 8.5x11.75" pages. Price is £6.00 plus £1.00 postage. Whoops, by a "Stop Press" notice, they inform us they've cut the pages back to 182 and the price to £2.90 + 50p postage for non-subscribers. The balance of the articles will be printed later. Write them for more information. They also have a book catalog of several very exciting titles not available elsewhere, including: Sabate, The Anarchists in London, The Russian Tragedy, The Wilhelmshaven Revolt, Peter Kropotkin: His Federalist Ideas, The Black Flag Anarcho-Quiz Book, The Poor Man's James Bond, The Floodgates of Anarchy; and promised soon: The Face of Spanish Anarchism, The Guillotine at Work, Self-Management in the Spanish Revolution.

THREE ON DISCIPLINE: V.I. Lenin, Rosa

LENIN: "The working class exclusively by its own efforts, is able to develop only trade union consciousness... socialist-consciousness can only be brought to them from without... can arise only on the basis of profound scientific knowledge."

"The bearers of science are not the proletariat but the bourgeois intellectuals. It is out of the heads of members of this stratum that modern socialism originated."

The Central Committee will issue commands and local organizations will carry them out, discussing mainly how best to execute the commands. The Central Committee will have the power to approve or reject the personnel of leading committees in the localities. The Central Committee will safe-guard the purity of doctrine and action of the Party.

This system is that of "proletarian discipline" and those intellectuals who refuse to accept it are bourgeois and individualistic, and thus are "petty bourgeois" and "opportunistic in the organization question".

This discipline is "proletarian" because the proletariat has been made accustomed to such discipline in the factory. Anyone who is to be revolutionary must adopt this discipline which has been imposed upon the workers by the bourgeoisie.

ROSA LUXEMBURG: "The discipline which Lenin means is impressed upon the proletariat not only by the factory, but also by the barracks and by modern bureaucracy, in short, by the entire mechanism of the centralized bourgeois state. But it is nothing less than the abuse of a general term which at the same time designates as 'discipline' two such opposing concepts as the willfulness and thoughtlessness of a many-limbed, many-armed mass of flesh carrying out mechanical movements at the beat of a baton, and the voluntary coordination of the conscious political action of a social stratum; the corpselike obedience of a dominated class and the organized rebellion of a class struggling for freedom. It is not by making use of the discipline impressed upon him by the

capitalist state, with a mere transference of the baton from the hand of the bourgeoisie to that of a Social Democratic Central Committee, but it is only by breaking through and uprooting this slavish spirit of discipline that the proletariat can be educated for a new discipline: the voluntary self-discipline of Social Democracy." ill

MIKHAIL BAKUNIN: "I greatly distrust those who always have the word discipline on their lips.... most of the time discipline signifies despotism on one hand and automatism on the other... the cult of authority, the love of commanding and the habit of submitting to orders, has destroyed in society, as well as among the vast majority of individuals, every feeling for liberty and all faith in the spontaneous and living order which liberty alone can create."

"Speak of liberty, and they raise an outcry about disorder... nevertheless, I recognize that a certain kind of discipline, not automatic but voluntary and thoughtful discipline, which harmonizes perfectly with the freedom of individuals, is, and ever will be, necessary when a great number of individuals, freely united, undertakes any kind of collective work or action. Under these conditions, discipline is simply the voluntary and thoughtful coordination of all individual efforts toward a common goal."

"At the moment of action, in the midst of a struggle, the roles are naturally distributed in accordance with everyone's attitudes, evaluated and judged by the whole collective; some direct and command, while others execute commands. But no function remains fixed and petrified, nothing is irrevocably attached to one person.... No one is raised above the others, or, if he does rise for some time, it is only to drop back at a later time into his former position, like the sea wave ever dropping back to the salutary level of equality."

"In such a system power... is diffused in the collective and becomes the sincere expression of the liberty of everyone.... This is the only true human discipline... necessary for the organization of freedom. It is not the kind of discipline... preached by the republican... automatic... blind discipline."



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# federation bulletin ★★ anarchist agitators 63

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LEFTBANK, 92 Pike St, Seattle, WA 98101  
SRAF, Box 293, Yelm, WA 98597  
RASCAL, 1248 Carlisle St, Morgantown, WV 26505  
SRAF, Box 1163, Madison, WI 53701

We in the SRA Federation are building mutual responsibilities towards one another on a basis of equality and voluntarism. All who join us in federation communicate to each other ideas, information, feelings, analysis criticism, and encouragement when we feel it will be of help to the widely scattered groups of anarchist agitators within which most of us work. We share an average cost of \$3 a year to buy paper and ink and pay postal taxes for this bulletin. If you can't manage that, you can depend upon those of us who can to contribute more, both in terms of money and communications.

G.P.P.  
Ground Floor, Right  
146 Holland St.  
Glasgow G.2  
SCOTLAND



## S R A F GROUPS

ALTERNATIVE RESEARCH/THE WINTERGREEN COLLECTIVE (Kitchener, Ontario):

Dear People,

We would like to join SRAF. Send whatever information there is for us to know about. We agree with the Declaration in Black Star. I personally have a subscription to Black Star & have only received #5. What has happened to it? I am tired of writing to people that cause us to write again & again to get one little thing straight. I find anarchist groups the worst in fouling things up & taking the exact opposite of what was written or answering only the first or last points in a letter. I have been trying to clear up a subscription problem with one group for over 2 years!!! Nothing works, it seems, in trying to explain the problem to this group. This is far too expensive--time & \$-wise, & only causes them more problems when they rush through their mail to have it backfire, for they did not take the time to do it right the first time.

Anyways, we would like to join. And for now we will do more listening than talking. Contrary to the notice in SRAF Bulletin #63, we have not produced a catalog of periodicals. We are still in the process of gathering more information. We had sent out a postcard to many anarchist ones & never heard from them. The card described what we are doing & asked for SOME different copies & any other information--catalogs, etc. So if any seeing this would like to be included do as above. Our catalog will have over 500 & up to 1000 periodicals listed alphabetically with a subject & geographical index at the back. In addition we hope to be including a few articles.

We are looking for any & all unwanted alternative/radical/underground/counterculture/etc. periodicals--ceased ones, english-language or otherwise, multiple copies--anything. If you have some or can tell us where we may obtain some, or anybody reading this, please write us. We will pay postage if you would like, but here then we would like to know what they are first. Any material, leaflets, catalogs, subscription order forms, extra copies, etc we will pass around here, display for people passing through or whatever, if you will send it to us. We are starting a newsletter of resources, & so any up-dates, happenings, new resources, etc you want us to know about, send us the essential information (including samples), & we will put it in.

In solidarity, Kenneth Guse

SF-SRAF (San Francisco, California):

SRAF MEMBERS,

This is an official correspondence of SRAF SF California. The New Underground connection address is Project Artaud, 499 Alabama St. #103, SF, CA 94110

There has been much going on that I have not been in contact with but much that has been better. There is now a mimeo in the studio space here where I'm living. I have found that SF is a great place to meet and be as there are constantly third world, socialist, anarchist, pro-revolution marches, lectures, happenings, many causes are based in this part of the country. International guests are constantly passing through. Anyway the reason for this note is to spread the word of the new address, that it should be changed in other SRAF publications, that you will be hearing from me in a newsletter soon. I hope some of us are reading, planning, and spreading the world of united revolution.

When people stand together, the strength of love, power and rational is there, so help your neighbor be aware. Check out what's happening--the change before your nose exists like a flash the world turns over. Revolution--REVOLUTION, turns the world with people, birds and fish, all plants, serving the environment and evolution.

Definitely don't Pollute. Definitely stop productions of BOMBS. Definitely give equal rights to ALL. Definitely put worker control of bi-business, profit sharing. Help form CO-OPERATIVE STORES (neighbor). Spread the words of freedom calling.

Mike Kushner

ANARKANSAS (Fayetteville, AR):

Dear Comrades (those of you that are comrades):

I wanted to write us all a little letter about mutual aid and solidarity. First of all I wonder how many of us have any idea what those things are all about? Six people showed up at the Marion Prison demonstration. One of them (Wayne Shaw of Anarkansas) was anarchist. I'd like to know where everybody was. I had what I considered good reasons for not showing up, but had I known that so few of my "comrades" could be troubled to show up, I would have done my best to show up.

After the proposal that Bob Palmer made about establishing a fund in SRAF for mutual



aid was not approved, Anarkansas acquired two printing presses, a plateburner, and some other equipment. Although these needed a little work done on them to start printing, we were confident that some person in the anarchist movement could spend a little time to help us get the presses together. One of the presses is now gone, and the other is just sitting there. Several printing projects that we had lined up passed on to commercial printers. We don't have next month's rent. Oddly enough, that rent (\$45) is about the amount which Bob proposed be set into that monthly fund which got called "an abstract exercise in mutual aid."

All over the world anarchists are getting harassed. The north american continent is no exception. SRAF is pissed at ADF. ACF is pissed at Open Road. Open Road is pissed at SRAF. And, in a truly typical fashion, we're all managing to duck and dodge the main issue involved here--the success or failure of the global social revolution.

I refuse to believe some of the bullshit and idiocy that is passing for criticism in the anarchist movement. I think the last straw was probably seeing someone take a cheap shot at situationists in a eulogy for Dean Selock. A eulogy! We're not only involved in driving each other into hypertension, ulcers, and nervous breakdowns (like Red Warthan, but then again, according to eminent authority Jeff Stein, Red was just a horseshit anarchist), but now we don't even let graves lie quietly, but rather, we invoke the dead in a twisted attempt to raise the banner of pure black (or maybe it's pure yellow, just as long as it's pure) over the entire globe.

I remember an incident at Wildcat Mtn which I'm going to repeat without names or factions identified. A person asked me something about my feelings about the ACF (then ACT). When I replied non-committally, the person then proceeded to slander one of the people involved in the discussion over ACT by accusing the person of "fascistic behavior toward comrades", but refusing to make specific charges, saying that it would all come out in the later discussion. Which it didn't. I'm not going to say whether the person slandering was pro-ACT or anti-ACT. The mere fact that we all have to stop and wonder because there are people on both "sides" who might have slandered a comrade should be enough to say.

In case you all can't tell, I'm real pissed. All the other bullshit tendencies on the left are together. The maoids, trots, stalin feaks, they all call successful national

demonstrations, publish weekly tabloids, do all the things that we couldn't do if our lives depend on it. And we aren't doing shit. As far as I'm concerned, the anarchist movement, in all its wonderful purity, has about six months to make some efforts in the direction of getting itself together. Or else.

John W. Adams, 314 W. Watson  
Fayetteville, AR 72701

Comrades,

The Marion Brothers Support Committee told me there was no demonstration in Marion so I and five others held one in St. Louis. Did anyone show up at Marion? If so, please notify ~~the~~ the SRAFBull, or us here at Anarkansas.

I'm generally a fairly slow person to anger (for better or worse), but when I see such total lack of mutual concern in the "anarchist" movement, I have to wonder why I'm even wasting my time with this bullshit. No matter if Komboa did hijack a plane: torture is torture! Nobody deserves the apathetic response that Komboa received, in his life-and-death situation.

I share the general tone of John's letter, and urge those who put theory above solidarity to fuck off.

Wayne Shaw

FREESPACE ALTERNATE U (NYC):

Dear Anarkansas:

We protest over the fact that you have not sent us as yet the mailing list from the Fayetteville Conference.

In the approximately four months since the conference, it seems that you should have been able to overcome the technological difficulties in reproducing such a list and sending it to us.

Freespace Alternate U collective  
(decision of the Thursday night  
meeting of Sept. 21, 1978)

Thought you might like to see this leaflet ["VOTE FOR NOBODY" "Nobody keeps his campaign promises. Nobody deserves to live off your taxes. Nobody can legislate your freedom. Nobody is the perfect candidate...."] share it with your friends and perhaps even print it and have it distributed. I first saw it circulated by some New England group. Liked it--decided to print it because an election was coming up and it was timeless (could be used whenever an election occurs). Since having it printed people who saw it have come up with related ideas and the one I like best is the one of keeping close watch on all candidates and exposing them for what they are.

Bye for now, Me & Nobody

COLUMBIA ANARCHIST LEAGUE (Missouri):  
Hi,

A brief reply to Joffre's question. I am not trying to "get out anarchism to four billion earthlings". This is a missionary sort of attitude in which those who have the Word go out and spread the gospel and try to convert everyone else to the one true faith.

My preference to be with folks in small groups is, first of all, an outgrowth of my personal needs and correlatively a part of my social theory-practice. I am not a member of a select group of chosen people who have gained special insight into the dialectic of oppression-liberation. In a small group the participants are more likely to be able to share intrasubjective insights, to listen to others and to be listened to, to create, perhaps, a momentary community of shared interest.

Large groups are more susceptible to domination, (yes), but more significantly they tend to elicit dominating habits of people like myself who, in the process of being frustrated by the large group dynamic, try to talk their way out of it instead of realizing it's the form and not the content which is fucked up.

Consider the male-dominated, bad-vibes "non-productive" large group meetings that have punctuated conference after conference from the Hunter College affairs to the Fayetteville (SRAF) meeting. How long will we continue to wallow in the trappings left over from the old "political" conventions of bureaucratic, parliamentary and executive borderline organizations?

With pleasure, jai amrod

ULTRA (Houston, Texas):

Ultra, Box 35253, S. Post Oak Stn., Houston, TX 77035 has published #3 of their magazine "Ultra". They also publish "The Radioactivist", a monthly publication of the Mockingbird Alliance.

SRAF (Mountain View, CA):

SRAFeds, Since the last bulletin, the Italian comrades in the Bay Area have raised the following amounts to support anarchist propaganda: Revista A--\$500; Internazionale \$315; Volonta--\$150; Interrogations--\$100; Black Flag--\$125; Freedom--\$125; Open E Road--\$125; Fifth Estate--\$75; Black Star--\$50; Soil of Liberty--\$25.

Jai, we'd all like to hear your ideas about how to hold a better kind of meeting or get-together.

Frequently, Jim

## SRAFeds and other ANARCHISTS

PARIS, FRANCE:

q I had your address by comrades from the Federation Anarchiste in which I work with the "Relations Internationales". I know you receive our newspaper "Le Monde Libertaire". We'd like to get news from you, too. Any information, your number, your own problems, your works, your opinions etc. Do you publish anything? If yes, we'd like to receive any of those publications.

Of course, if you need any information about the french anarchist movement, or France, I'll see to it. Don't you think it can help us to be contacting?

With the pleasure to read you soon,  
Gerard CARAMARO, 69, rue Barrault,  
75073 Paris, FRANCE

[the SRA Federation bulletin is sent regularly to Le Monde Libertaire now for over two years]

LISBOA, PORTUGAL:

(Resume d'information sur le Portugal)  
As of October 31, 1978, the fourth parliamentary govt has been formed. Tension is prolonged in the Alentejo where workers oppose the return of the estates to their former landowners. The ~~five~~ Republican Guard is being used against the workers.

Inflation and economic strikes multiply. Fascism in Portugal has been put a little bit on trial since the judgment in the Delgado affair, assassinated by the PIDE, 1965.

(Information sent by the review A IDEIA, Apartado 3122, Lisboa 3, Portugal)

MADRID, ESPANA:

Karaj Amikoj:

Mi deziras ricevi informon pri la prezo de abono de via uvuo, kaj formojn por pagi. Le vi povas mi deziras ankau ke vi informas al mi pri aliajn uvuojn skribintaj en esperanto.

Atendanta vian respondo, mi adianas devi.

Adolfo Garcia Navarro  
Avda Cerro de los Angeles N° 10 3°B  
Madrid 26, Espana



BURNABY, BRITISH COLUMBIA:

Dear Friends,

Very best thanks for earlier publication of all my letters. To be practical some were in Esperanto in order to encourage and provide appr. information.

Fairness demands that in future I'll communicate in English.

In the same spirit I invite well meaning humanitarians who have the nerve to declare that "Politics is a Lie" and "Religion is irrational" to get in touch with me.

I am influenced by Tolstoy, Twain, Kröpotkin (Ethics), Orwell (1984).

Abolition of circ. money and ending of population explosion are in my view the most urgent problems.

I also wish to obtain out of print literature on various topics.

I can be reached by mail and later in orderly fashion over CB--this after previous correct stipulation. FOR THE TIME BEING THIS ADVISE: Don't give the enemy publicity by meeting him--stay away and keep the street clean!

Cheers, Juergen Kuhl,  
412-371 S. Ellesmere St.  
Burnaby, BC V5B 3T1 Canada

BUFFALO, NEW YORK:

Your group may be interested in learning that a small number of us are presently attempting to organize an anarchist study group here in Buffalo. We, in turn, would be interested in corresponding with other anarchist groups and would appreciate any suggestions you may have.

Fraternally, Jerry Kaplan  
524 Ashland Ave., Buffalo 14222

MEMPHIS, TENNESSEE:

Dear SRAF,

I am an american political prisoner locked in a cage because of my beliefs. My only crime is that of demanding human rights.

It is my hope that your organization will lodge a formal complaint with the Carter administration for its policy of refusing to respect basic human rights and to stop the inhuman treatment of political prisoners.

Also I would be very interested in assisting people with similar views to wit: That humans have a basic right to be free and live without government control. I do not have money but I will use all of my free time anyway possible to assist.

Take care, Billy R. Kidwell  
20879-101 FPS, Box 34550, Memphis,  
TN 38134

CHICAGO, ILLINOIS:

Cher Srafriends,

I feel very bad over the death of Dean Selock. My acquaintance with him was minimal, but I discovered, somewhat to my surprise, that when I read Jeff and Mimi's letter I felt I had lost a dear friend. Perhaps those close to Dean might suggest a fitting memorial project to which those of us who care about his loss might contribute --monetarily or otherwise.

I appear to be guilty of the "crime of silence". Jai Amrod in Bulletin #63 uses the fact that no one disagreed with his previous statements about Joffre's letters as proof that SRAFs generally agree that Joff is "lasting time & space". This is the first time I've read that failure to disagree with a statement made in a letter to the Bulletin is tantamount to agreement with that statement. The mind reels. How many crimes of silence I've committed over the years by my failure to go on record as disagreeing with propositions put forward by others who write in to the Bulletin!

I always thought the reason very few people wrote in to disagree with my letters is that they found what I had to say stupid or boring or some such. Now I realize that all members of SRAF have, by their silence, been expressing agreement with me.

While I have my differences with Joffre I do not consider his letters a waste of time, and I hope he keeps writing them and the Bulletin keeps printing them. I wish people who are bothered by what he has to say would try to deal directly with his arguments and not just subject him to rhetorical abuse.

Not wishing to be guilty of another "crime of silence", let me go on record as disagreeing totally with the Quebec resolution reported in Bulletin #62 as representing the consensus of the 1978 SRAF convention (which at the time the resolution was affirmed consisted of 12 people). I don't see how it is possible to be against governments and still support a nationalist enterprise like Quebec separatism. The phrase "self-determination", like "national liberation", is simply a code term for statism, as we all know perfectly well. As one SRAF member, I repudiate the resolution. I hope others will do likewise.

At the same time, I would not agree with Joffre that anarchists are obligated to oppose any exercise of political self-determination by a group of people. Anyone who voluntarily chooses to be part of a state can certainly do so. Anarchists support those who choose not to be part of any state and they encourage everyone to so choose.

Bob Shea

SRA Federation Bulletin #64 -- page six

ained if all I had had was the Chicago Tribune). So the IWW, by suppressing a poem against censorship--not to mention other pacifist & an-archist literature (my bags held also the Catholic Worker and the Free Socialist)--has practically declared itself an illibertarian organization. And the IWW, by imposing a censorship that lines up with the Israeli censorship, has lined itself up as a Jewish Fascist organization with the Jewish Fascist State of Israel. Things have come to a pretty pass when one column by GeorgieAnn Geyer (Los Angeles Times Syndicate) --or even 2 sentences!--can do more for the oppressed, exploited toilers of Palestine than volumes of Industrial Workers!

I've been fraternal around the OWW for around 30 years, perhaps longer than the State of Israel has been in existence. But Israeli about is stronger than any an-archist solidarity. What an-archism has most, & best to contribute to today's world is anti-chauvinism. But you don't make this point by talking about everything but patriotism, rationalism, chauvinism. The point must be made bluntly, directly, pointedly. And in the USA, at least, there must be explicit focus on (against) Zionism. Less than this may be no more than stupid public relations games.

Is there a police connection? Intelligence follows policy. When ACLU excluded CP-ers from membership, it appears to have set the stage for stool pigeons to inform regularly on ACLU to FBI. Now that IWW has taken a position that follows US foreign policy, supportive of Israel, we might wonder what the cop strength of the organization might be. Certainly I can't name anyone. But usually we assume there are agents in our midst. What we may underestimate is their effectiveness. The best way to neutralize them is to maintain the honesty of our principles in a creative, uncompromising manner, putting the emphasis where it is needed (anti-chauvinism, anti-zionism). Hypocrisy & a soft-headedness that fuzzes the definition of objects, goals, offers agents the substance on which they may build. Of course, zionism may be so energetically committed to US policy goals that relatively few ringers may be needed compared to other situations.

Joffre Stewart, advocate of the  
ANTI-Christ, 6114 S. May Street,  
Chicago, Illinois 60621

NEWS FROM LIBERTARIAN SPAIN, Box 733,  
Copper Stn., NYC 10003 is receiving more information than ever before and is regularly issuing 20-page reports. But they need more financial donations to pay for printing and postage.

BUENA PARK, CALIFORNIA:

Dear Rev. A's

Rationing is State-ist. Any group that would ration would become the government. "Association" has a connotation of freedom. "Federation" sounds like government, to me.

Over one year ago Robert A. Wilson told me he wouldn't write in the SRAF bull again, I hope Open Road prints him. I'd like some Vancouver people to send me a bundle of 50 Open Roads, I was in that city and found the office but no one was in however across town I met some anarchists and got 2 copies.

Fuck Authority. "All Authority?" Yes, even the Federation Rationing Authority. I'm going to find some real Anarchists to take the place of the Authoritarian Marxists that have withered away, so if some Vanarchist punk rockers would take time to send 50 ORs out of the last run of 1300 we will smash the state sooner: Rev. Marc R. Wruble of L.H.A., Box 5413, Buena Park, CA 90622.

PS I am a non-voter but I am registered to vote in the Peace & Freedom Party. The Libertarian Party has anarchists in and around it. I have just learned that Murray Bookchin, Karl Hess, and speakers from Black Rose spoke at the Summer '78 Libertarian Party Convention and if any person wants to call the "L.P." for free they have a free 800 number: 1-800-424-2734. The best time to call is between 11 in the morning and 2:30 in the afternoon Washington DC time. They have a lot of party parties. Remember Trotsky killed 500 anarchists in one day--Marxists are no fun.

BOULDER, COLORADO:

Members of the Boulder Anarchists Group/Student Libertarian Army are being harassed by local police and officials of the Univ. of Colorado over an attempted disruption of the National Student Association/National Student Lobby convention held in Boulder, CO last August. One member, Laura "Captain Friedlin-Maximova" Tisoncik, has been charged with "Disrupting Lawful Assembly", a class 3 misdemeanor under Colorado law.

The NSA-NSL (now USSA) is an organization of US student govts which has, in the past (and probably right now, too!) been funded by the CIA. The SLA, it is claimed, printed and distributed false notices of agenda changes at the convention, thereby causing great agony to the junior politicians who were busy preparing to become big politicians when they grew up.

(cont'd on page 8, column two)



Their problems are compounded by discrimination in hiring and pay. While women's earnings generally lag those of men in the same occupational group, the difference tends to widen at the lower end of the income scale.

At the top end, in "professional-technical" jobs, the median weekly income of full-time women workers was 73% of men's pay in May 1976. As one goes down the income scale, one finds that in "clerical" jobs, women earned 64% of what men earned and in "sales," women's incomes were only 45% of those of men in the same job category. One would expect this to be the case because it would be the husband's of the women with "professional-technical" jobs who determine the incomes of the "clerical" and "sales."

As more upper socio-economic women seek "professional achievement" and gain more influence, these discrepancies are likely to increase. Several decades ago, there was a strong statistical link between a wife's decision to work and her family's financial need. In 1951, for instance, figures show that wives whose husbands earned under \$3,000 annually were three times as likely to be in the paid labor force as were wives whose husbands made over \$7,000 - a salary then considered "middle income."

Over the past few years, however, well-to-do women have been returning to the labor force at a much faster rate than other wives. According to University of Wisconsin economist Sheldon Danziger, labor-force participation by wives whose husbands earn more than \$30,000 jumped 38% between 1967 and 1974, while participation by wives whose husbands earned \$2,000 to \$6,000 increased only 11%.

Although admitting that the influx of prosperous wives does "tend to make the extremes further apart" between "have" and "have-not" families, Commerce Secretary Juanita Krebs says that this still is not likely to bring major changes in overall family-income distribution.

Moreover, says Mrs. Krebs, herself a noted labor economist, while any rise in economic inequality would disturb Americans who believe "that extremes of wealth and poverty aren't legitimate," that alone "wouldn't argue in any way against encouraging women to work."

-END-

921 W. 19th Ave.  
Virginia, MN55792

(cont'd from page 6):

SLA members Major Makhno and Uberlakai Harpo Marx were stopped by police at the scene. Uberlakai Marx slipped away, and Major Makhno was given an "official warning." The police, at the urging of local student politico LiSSa Levin, did not leave it at that. They began a formal investigation, complete with 2 detectives (working hard to solve this terrible crime against the State), in order to implicate Laura Tisoncik. A month later, comrade Tisoncik was handed a summons for "Disrupting Lawful Assembly". The exact charge is that she xeroxed the notices with intent to disrupt. Illegal xeroxing...huh?!!?

Immediately thereafter, even though comrade Tisoncik is not now a student at the Univ. of Colorado, the Univ. Discipline Committee asked comrade Tisoncik to "voluntarily" appear before them to account for her actions in the matter. If she did not, the committee assured her she would not be allowed to attend the Univ. of Colorado, and they would do their best to prevent her admittance at any other university.

The reason for the witch hunt against comrade Tisoncik is that she has been the most vocal anti-authoritarian organizer in Boulder over the last several years. There were several attempts to expell her from CU when she was a student for "disruptive activity" (political cartooning and leaflet distribution), all of which failed. The Univ. Discipline Committee tried to have it entered into her permanent record that she is a lesbian activist---as some kind of "criminal" evidence! The president of the Univ., Roland Rautenstrauss, once personally ordered an investigation into her activities in order to find some grounds for expulsion.

Comrade Tisoncik has pleaded "not guilty", and is being represented by a public defender on the criminal charges. Neither she nor BAG/SLA have the money to fight the Univ. proceedings. Contributions to her defense & the defense of others who might yet be charged can be sent to:

Douglas Stickler	Boulder Anarchists Cp
Box 229	1416 Euclid #2
Lyons, CO 80540	Boulder, CO 80302

Letters condemning the Univ.'s actions can be sent to:

Edward Mayo	Roland Rautenstrauss
Ofc Student Conduct	President's Ofc
Policies & Stds	Univ. of Colorado
Administration Annex	Boulder, CO 80309
Boulder, CO 80309	

## More from SRAF GROUPS

COLUMBIA ANARCHIST LEAGUE (Missouria):  
Hi,

I just received notice from Komboa Ervin that the hearing on his petition to be released from the Marion Control Unit will be held on December 18 at the US Courthouse in Benton, IL. Komboa says, "I hope you and as many supporters as you can get will come." If anyone is interested in going and needs a place to stay, I can probably arrange for crash space in Marion, Illinois. Write to the Columbia Anarchist League and send your address and phone number and we will give you more information as we get it.

I've been writing Komboa for almost a year, and he really needs and deserves our support. If you can't attend the hearing (as most probably can't), why not sit down right now and send him a brief postcard or letter letting him know you care? His address: Lorenzo Komboa Ervin, #18759-175, Box 1000, Marion, IL 62959.

I sent Komboa a copy of Maximoff's The Political Philosophy of Bakunin on Sept. 8; as of the middle of November, he had not received it. This is just one more indignity piled on the heap, and the issue of mail censorship will be pressed.

So I hope anarchists within a few hundred miles of Benton will take this as an opportunity to come together in support of a comrade and to meet and dance with one another.

with pleasure, jai amrod

ANARCHIST BLACK DRAGON COLLECTIVE  
(Walla Walla, Washington):

Dear Friends,

Greetings from the Anarchist Black Dragon Collective of the Washington State Penitentiary! We would very much appreciate communicating with you and the Social Revolutionary Anarchist Federation, in fact we would like to become members of SRAF.

ABDC has been in existence for approximately one year, we are Anarchists, Anarchist Communists, and Anarchist minded male prisoners. Our publication, the Anarchist Black Dragon issue #2 is available from Left Bank Books, 92 Pike St., Seattle, WA 98101. Our priorities are propaganda, agitation, and instigation. At this time we are semi-underground.

Your communication and support is vital to our work and existence here, and we are in need of literature, printing/distribution aid. Please communicate with us through

Carl L. Harp 126516, or John Bosch 253269 (Box 520, Walla Walla, WA 99362), or Left Bank Books.

At this time we wish to express greetings to all of SRAF, and ask your assistance in printing and distributing Volume One Number Three of our publication. We here need 25 copies printed and sent back to us and to supporters. We have no means to print them here, all we can do is lay it out photo ready and once it returns distribute it inside. We feel under mutual aid all of us should try to help each other and share the load, and this is an opportunity for people to get involved in the Prison Movement. So far our first two issues have been done by Oregon and Seattle, the first issue disappeared for no explained reason. Please let us know if you can assist us in our printing needs, and ask others to communicate so we know our friends. If you can't please let us know this too and when you might be able to help, our next issue will not be ready for printing for amonth at the earliest. Each issue will have a plea for others to make copies of their copy and distribute for us, so maybe we can generate 100s of copies.

We need postage stamps, literature, and communication. Especially any literature in Spanish. Introductions to Anarchism are appreciated very much.

PS: When writing directly here do not put ABDC on envelope.

SALUD! ANARCHIST BLACK DRAGON  
COLLECTIVE WN STATE PENITENTIARY

INSIDE AGITATORS (New York City):

Dear Comrades,

"We, the Inside Agitators (Anarchist) of Columbia University, have read and subscribe to the principles of the SRAF Declaration and wish to be considered a member group of SRAF. To clarify our position for ourselves we further state that we oppose the capitalist system."

In Anarchist solidarity,  
Jeffrey Rupen, for the Inside  
Agitators (Anarchist)

-----  
La Repression en Bulgarie is a 32-page pamphlet available from the Collectif de Soutien a la Lutte du Peuple Bulgare, BP 11, 92190, Meudon, FRANCE.



SRA Federation Bulletin #64 -- page ten

More letters from SRA Fed's & other  
Anarchists--

LILLE, FRANCE:

Dear Friends,

We are a group of Lille of the french  
organisation (ex "Poing Noir") and we want  
to have contact with strangers publications.

Can you send us one of your paper?  
Can you give us your abbonnement conditions?  
Thank you again et keep up.

Michel Cornille,  
28 Place Sebastopol  
59000 Lille, FRANCE

MARION, ILLINOIS:

Dear Comrade,

I haven't heard from you in a long  
time and thought I'd drop you a line. I  
see that SRAF has not died and has even  
started to grow. That is good. But now  
Open-Road is experiencing severe financial  
difficulties which could completely curtail  
further publication. We would be remiss in  
our "duty" if we did allow that to happen,  
especially if there is something to be done  
about it. I'm so very concerned that I've  
prepared an appeal letter which I've been  
sending to Anarchist groups and publications  
(it should appear in Black Star), and have  
prepared a fundraising proposal for the news-  
paper and its operation. I'd like your  
thoughts on this, ok?

In Solidarity, Lorenzo Koboa Ervin  
#18759-175, Box 1000, Marion, IL 62959

SAPPORO, JAPAN:

Karaj kamaradoj! Mi informas pri japana an-  
arkiista grupo de "Komuna Konsilio de Laborista-  
movado", kiu estis fondita en 1976. Ili  
kunvenas ĉiu merkredo en Sinjuku, Tokio. Ili  
celas fondi anarkiista-sindikaton kaj kon-  
traŭbatali kapitalismon, staton, laborburo-  
kraton kaj rugajn sindikatojn.

En Japanio antaŭ la milito anarkiista  
laborista sindikato estis relative granda,  
sed post la milito tiu estis malaperinta.  
Gis nun estis nur dekstremaĵ sindikatoj.

Ili eldonas organon gazeton "Rodosa no  
Rentai" (esperante: Solidareco Laborista).  
Eldonas: NAKAMURA Takashi, Tsukagoshi 1-21-  
16, WARABI, Japan.

N-ro 5 (sep/78) temas pri dekstrigo de  
japanaj labor-sindikatoj, la kontraŭbatalo  
de Sanrizuka-Nova aerhaveno, k.t.p.

Ili deziras kontakti kun eksterlandaj  
labor-movadoj. Se vi interesigas pri tio,  
bonvolu informi al mi. Mia adreso:

SATO Eiji, Koton Hachiken 10-higashi 2,  
Nishiku, SAPPORO, 063 Japan

Liberecanajn Salutojn! Sato

Black Eye Press, Box 30097, Seattle,  
WA 98103 has a series of anarchist cartoon  
postcards.

Soil of Liberty, Box 7056, Powderhorn  
Stn., Minneapolis, MN 55407 has published a  
pamphlet by Sam Dolgoff, "A Critique of  
Marxism" for 35¢ -- 24 pages.

Resurgence, Box 801, Evanston, IL  
60204, has issued Vol.2 #2 of "Self Manage-  
ment Newsletter -- 28 pages.

Bayou La Rose, Box 58A, Rushing Route,  
Mountain view, Arkansas 72560 has issued the  
second number of their interesting and inno-  
vative magazine. 52 pages.

Glasgow Peoples Press, ground floor  
right, 146 Holland St., Glasgow G.2, UK  
is a 'radical community' monthly newsmagazine  
which serves our aim of getting libertarian  
ideas across to as many people as possible.

Through the Looking Glass, Box 22061,  
Seattle, WA 98122 is a monthly newsletter  
offering a radical analysis of prison news  
focusing on women & children.

Le Libertaire, c/o Augustin S. Miura,  
7-4-60 Yachiyodai-Kita, Yachiyo-Shi, Chiba,  
276 JAPAN has available a pamphlet contain-  
ing extracts called "Our Bakunin" (in english).  
Contents include: Bakunin's messages; the  
bibliography of Bakunin in Japan; Bakunin's  
stay in Hakodate, Yokohama and Kanagawa;  
Bakunin's complete works in Japan; eulogies;  
summary; and Bakunin in Japan.

NORTH POLE:

To anyone who cares:

Every year now I find the approaching  
holiday season harder & harder to face.  
What I'm about to do should not come as a  
surprise--it's a miracle I've been able to  
hold on this long.

My fond memories of Christmases long  
past just make it more difficult to under-  
stand the torturous rat race December has  
become. Years ago I felt I contributed to  
the spirit of Yuletide joy. The holidays  
held a charm for me which I could kindle &  
express to friends around the world. Many  
would take this seed & build upon it, making  
this season a special experience of their  
own. But now the charm is gone, & I'm a  
foolish relic of a ruined tradition. I,  
Santa Claus, feel somehow out-of-place  
at Christmas.

Nowadays you can tell Christmas is coming when you see the shopping centers filled with everyone's tedious errands. It's become a checklist to get thru every damn year. Giving presents only because they're expected is no more a pleasure than receiving gifts that have no specialness. Whom is it for? Families spend one ritual day together, uneasily gathered around the TV, surrounded by unwrapped gadgets.

Of all the wares that are bought for presents, how many were ever produced with a sense for how much they would be enjoyed? Whenever I see my own image used to promote merchandise designed & made just to be sold, I'm perplexed. How could the Christmas season I loved become the greatest pageant of an induced mass addiction to pointless commodities? Every day, people make these products, working not to affirm their creativity, but to allow them to consume in turn similar contrived substitutes for lost emotions. Seeing children grow up in such an empty world frightens me. I hardly know them before they part with childhood dreams to be molded into miserable junior consumers.

How can I go on pretending for myself or anyone else that a festive spirit of giving is still alive in me? Hell, I'm even afraid now to enter houses at night. It's just not fun anymore. I don't think I can go thru it again.

Can it be that there still lurks in us a yearning for something better? A yearning to really feel, to really live, to make every moment special? My elves tell me that this hasn't yet been lost--that the spark is still there & can burn brighter than ever, if only people let it. I wish I could believe this. I don't know what people want anymore, & I've already been hurt too much. I'm ending my life before it gets any worse.

Love, Santa

NORTH POLE (Press Release):

SANTA COMMITS SUICIDE. After a century of Christmas Eve global travels which have become an international tradition, Santa Claus, the noted philanthropist, is dead today by his own hand. In a crudely fashioned noose above the hearth of his North Pole cottage, Santa's body was discovered by several of his elves. Stunned, but "not surprised", they informed reporters that the deceased had revealed growing feelings of dissatisfaction with his gift-giving.

In a one-page suicide note found in his sleigh, Claus conveys a tone different from the playful laughter we had come to expect. Citing difficulties comprehending contemporary commodity relations, he expresses despondency over increased desecration of the spirit of joy he was once known for spreading: "it's just not fun anymore." Describing December as a "torturous rat race," he laments that he hardly knows children anymore "before they part with childhood dreams to be molded into miserable junior consumers." He finishes by relating an abandoned hope of finding in us "a yearning to really feel, to really live, to make every moment special."

Centre de diffusion libertaire,  
3824 St. Denis, Montreal, Quebec, Canada  
is a free association whose primary goals are to create a center for disseminating libertarian material and to have a place to come together in order to support and encourage libertarian initiatives, criticisms, and reflection through helping spread around newspapers, books, theoretical writings, personal accounts, summaries and analyses of experiences and struggles in Quebec and elsewhere....

Imprimerie 34, 34, rue des Blanchers,  
31000 TOULOUSE, France is a group of printers who're trying to organize an exchange system among printers of the non-parliamentary struggle against capitalism, including: material help (including some jobs); to print issues of publications facing bad troubles (the cost to be spread among all); to resist campaigns against freedom of expression and free travel by making newspapers in such a way that no printing house can be forgotten, and everybody takes part; to keep ourselves informed about printed expression, helping by the way to pass around the produced information.

Other possibilities can be imagined.



# Srafederation bulletin ★★

## anarchist agitators 64

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INSIDE AGITATORS, c/o Romilly, #18F 501 W. 123, NYC  
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SeaSRAF#2, 1815 18th Ave., Seattle, WA 98122  
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SRAF, Box 293, Yelm, WA 98597  
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We in the SRAFederation are building mutual responsibilities towards one another on a basis of equality and voluntarism. All who join us in federation communicate to each other ideas, information, feelings, analysis criticism, and encouragement when we feel it will be of help to the widely scattered group of anarchist agitators within which most of work. We share an average cost of \$3 a year to buy paper and ink and pay postal taxes for this bulletin. If you can't manage that, you can depend upon those of us who can to contribute more, both in terms of money and communications.



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